Christian Life

JULY • 1954

BUILDING & EQUIPMENT

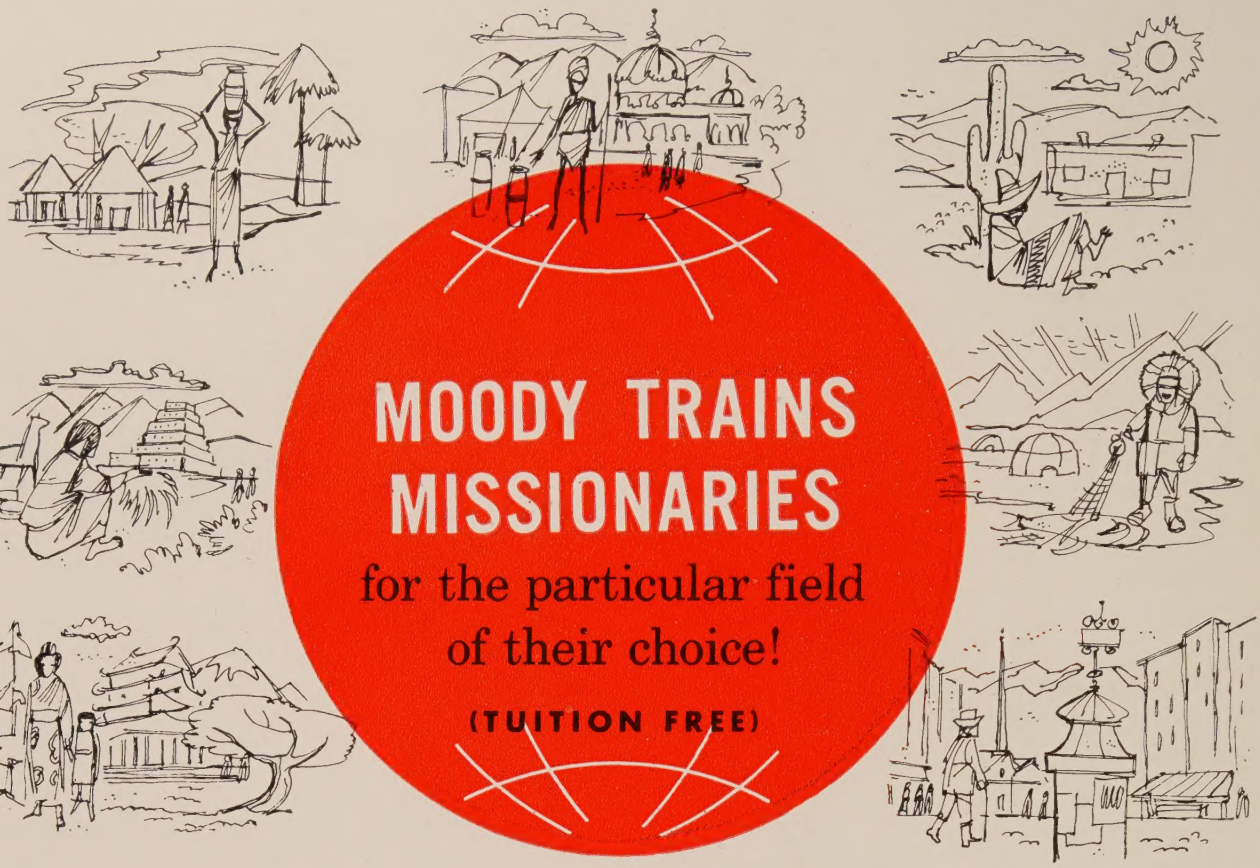
- What Every Nursery Should Have
- How to Solve Your Storage Problems
- How Safe Is Your Church?

The Magazine for Today's Christian

25 Cents

BUILDING WITH A VISION

The story of how a church planned for the future.



MOODY TRAINS MISSIONARIES

for the particular field of their choice!

(TUITION FREE)

Moody's Missionary Course provides SPECIALIZED TRAINING *to enable you to win the lost to Christ on the foreign mission field. In addition to a thorough background of Bible and regular missionary subjects, Phonetics, Missionary Principles and Practice, and Comparative Religions are also offered to equip you to meet varied problems on the field. Tuition is free.*

Field Specialization in Study . . . You choose 20 per cent of your subjects in this three-year course. This means a student going to Japan and one going to Chile would each get special preparation. Through a planned counseling program you receive help in choosing a mission field, and then in selecting subjects which will best prepare you for that field. To make your studies more practical, all missionary classes are taught by faculty members who have had experience in their subjects. Manual Training, Bookkeeping, Cookery, Dentistry, Obstetrics and Elementary Medicine are among the electives available.

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Field Specialization in Extracurricular Activities . . . Through Missionary Union, a student organization, you have unusual opportunities to pray for missionaries on every field, especially the field of your choice, and to read letters from them; to serve on missionary deputation teams; and to hear different missionary speakers every week and talk to them personally. In addition, you may visit officials of nationally known mission boards having offices in Chicago.

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NEW READERS' SERVICE

Christian Life at Your Service

WOULD you like to do a better job for the Lord? Of course you would. And CHRISTIAN LIFE Magazine would like to help you, even as many others are being helped month after month through the Readers' Service department of the magazine.

Would you like to find flannelgraph material, nursery chairs, pulpit furniture, Christian books, news from the mission field? The Readers' Service card below is the tool by which you can gain all this information.

The entire staff of CHRISTIAN LIFE Magazine wants to help you serve the Lord better. If we don't help you, one of two things must be wrong. Either we have failed to present helpful articles and advertisements that can profit your Christian ministry, or you have failed to take advantage of these aids. Our Readers' Service department is our hand outstretched to help you.

Year after year, more active Christian workers are taking advantage of this free service to improve their ministry. For instance, during the last three months of 1953, our official tabulation reveals that 19,669 requests for further information were answered by our Readers' Service department.

We challenge you to go through this issue of CHRISTIAN LIFE with the aim of getting all the help you can from it. Use both articles and ads, find help from both and check the Readers' Service card below for more information on products and services in which you are interested.

If you do this, we guarantee that your Christian service will never be the same.

Free Aids for Christian Service

A new feature in CHRISTIAN LIFE Magazine is being added this month to further aid Christian workers like yourself.

On the reverse side of this page are listed free booklets and materials ranging from "How to Choose an Organ" to a World Missions map for your classroom.

These are yours for the asking, with "no strings attached."

The listing of similar free items will be a regular service of CHRISTIAN LIFE in subsequent issues. Watch for items which you can use.

New Products Listed Regularly

You and our other readers, who comprise the leadership in the evangelical Christian field, are naturally interested in keeping up-to-date materials in your churches and Sunday schools. Consequently, new products will be written up each month in the pages of the magazine.

An example of the new and helpful products presented this month is found on page 56. Further information on these products, too, can be obtained by checking the appropriate square in the Readers' Service card.

Watch for new products listed in the magazine each month.

How To Get What You Want

For more information on advertisements or new products and for free materials listed on the next page, simply check the appropriate square in the Readers' Service card below. Then briefly fill in the necessary information, tear out the coupon and send it to CHRISTIAN LIFE Magazine, 434 S. Wabash, Chicago 5, Ill.

We'll do the rest and you'll receive the information at no charge nor obligation to you. Yes, CHRISTIAN LIFE is at your service.

FOR MORE INFORMATION . . .

✓ Place a check mark alongside products and services on which you want specific information.

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Your Name.....

Your Office: church..... school..... other.....

Address..... City..... State.....

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Tear Out This Coupon -- Mail Today to

CHRISTIAN LIFE MAGAZINE - 434 S. Wabash Ave., Chicago 5

FREE INFORMATION and MATERIALS that will improve your service in church and Sunday school.

Free World Missions Map

A large 50" by 30" world missions map is being offered by the World Home Bible League. Because of its size it is not recommended for home use, but rather to hang up in the Sunday school class or church auditorium. In full color, the map lists principal towns and time zones of the world.

For your free map, check item 765-A on the Reader's Service Card below.

Help in Organ Selection

"How to Choose an Organ" is the title of a 24-page booklet published by the Connsonata Division of C. G. Conn Ltd., manufacturers of electric organs. Methods of evaluating electric and electronic organs for church use are presented in the booklet.

For your free booklet, check item 765-B on the Reader's Service Card below.

Projecting Color Pictures

A new 12-page free booklet entitled "Secrets of Good Color Projection," published by Radiant Screens, tells how to prepare and project color pictures. Charts on complementary colors, audience capacities, projection screen sizes and projection length distances are provided.

To obtain this free booklet, check item 765-C on the Reader's Service Card below.

Color for Choir Robes

A new fabric for choir robes was announced recently by the E. R. Moore Company. To present the possibilities of this new fabric to the public, a Wonderloom Fabric Selector with 14 different color swatches is being offered to CHRISTIAN LIFE readers. Color permanence is one of the significant advantages of Moore Wonderloom.

For your free copy of the Wonderloom Fabric Selector, check item 765-D on the Reader's Service Card below.

Visi-Graph for Sunday School

A new type of flannel-board is being offered by The Ohio Flock-Cote Company. A folder containing samples of the new Velvette paper which permits any pictures, diagrams or charts to be attached to the Visi-graph Demonstration Board is available. A miniature board is also included in the folder.

For your free copy of this folder, check item 765-E on the Reader's Service Card below.

Assist for Church Records

A booklet entitled, "Binders That Build Business," released by Remington Rand, Inc., is being offered to CHRISTIAN LIFE readers. Ample illustrations are presented of available binders and how they can be used for administrative purposes in church as well as business.

For your free copy, check item 765-F on the Reader's Service Card below.

Church Bulletin Boards

"Changeable Letter Signs" is the title of a booklet offered by the Universal Bulletin Board Company giving illustrations and descriptions of exact style and size of changeable letter bulletin boards, signs and lettering to meet specific church needs. The 20-page booklet is in two colors.

For your free copy, check item 765-G on the Reader's Service Card below.

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How to Use This Coupon

Just check the squares opposite the items listed here. On the reverse side of this page, fill in your name and address, tear off on the line shown above and mail to "Christian Life" magazine. We will do the rest and the information or materials will be sent to you without obligation.

SEE WORLD HORIZONS BRIGHTLY ILLUMINATED IN

SOULS IN TRANSIT

You must see to actually believe and comprehend even a part of the terrible realism which patterns this magnificent motion picture story. Professionally filmed in dramatic sound and color on the mission fields of the world. Presented by Dwight and Stella Ferguson.

JAPAN: New Year's Day. Shintoism's gigantic demonstration. Surging millions press to shrines. Mighty invading evangelism.

INDIA: Views of bathing rites. Sorrowing faces peering from behind curtain of darkness. Arresting eyes which mirror the devilish spell.

LATIN AMERICA: Ritual performances exploding on temple steps; they have no Martin Luther. Shockingly close to U. S., yet factual.

HONG KONG: Escape gate from behind the Bamboo Curtain Communities housing one-half million refugees.

Scrounging refugees hunting for bodily covering and a home.

KOREA: The raw realism of war's brutal effects.

PHILIPPINES: Bloody ceremony and self-inflicted wounds. Celebrated Far East Broadcast beaming the witness of Christ.

AFRICA: Pagan patterns for worship. Masses listen intently to another message.

A national witness carries on.

You may have this feature film shown in your church. For particulars WRITE TO: Dr. Dwight Ferguson, Mt. Gilead, Ohio

or

THE ORIENTAL MISSIONARY SOCIETY

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"Global Vision for Global Witness"

In This Issue

Volume 16 Christian Life Number 3

Without Pomp and Circumstance

INTRODUCTIONS to distinguished statesmen are usually staid and stiff meetings. But Mid-South Regional Editor Roger Heidelberg's meeting with his governor, Frank Clement, in Nashville, Tenn., for the article, "A Christian's Call to Politics," page 10, was different.

REGIONAL EDITOR AND GOVERNOR

Heidelberg informed us of the auspicious meeting. "Governor Clement's secretary took me into the governor's private office to get my camera and tape recorder all set up before he returned from lunch. I was down in the middle of the floor with camera and tape gear scattered all over most of the Executive Chamber floor when this guy walks in, picking his way through my stuff.

"Of course, it was the Governor coming back from lunch earlier than we expected and he found me sprawled on his floor, legs spraddled like I was playing jacks, forced to brush the hair out of my face before I could see him well enough to reach up and shake hands.

"I know this is hardly befitting a magazine of our position, but the Governor seemed to enjoy it immensely."

Inspiration for 'Joycie'

IF YOU HAVEN'T READ Part I of "Joycie Had a Sister," in last month's issue, be sure you do before turning to page 12 for the second installment.

Betty Nicholson Muller, a pastor's wife, authored the story. She is well-known to children's workers for her practical "finger stories" which have appeared in CHRISTIAN LIFE.

Her home is in Bernalillo, N. M., which she tells us is "a good place to work for the Lord." Adding to the excitement are the four Muller children. She says, "My writing has not been in a quiet and undisturbed atmosphere, I assure you."

After reading "Joycie Had a Sister," we thought there must be some inspiration behind it. But Mrs. Muller brought us down to earth, saying, "There is nothing in back of it except plenty of hard thinking while I was washing dishes or changing diapers."

The Girl in the Front of the Church

THIS MONTH'S COVER reveals two stories — the church and the girl. The church — "The Church by the Side of the Road," Wheaton, Ill., is the subject of the story, "Building with a Vision," page 18.

INA LUE REED

But the girl, Ina Lue Reed, has a story, too. She was born in Iowa, migrated to California and moved later to Hawaii. While in Honolulu, in the church pastored by Rev. Robert Loveless, Ina Lue accepted Christ as her Savior.

When Ina Lue wanted training for Christian service, she returned to the states to attend a Christian school and "The Church by the Side of the Road." The Wheaton church, interestingly enough, is pastored by the Rev. Wendell Loveless, father of the preacher who led Ina Lue to Christ.

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NEXT MONTH

Christian Life officially announces the biggest Sunday school event of the year — the Seventh Annual Sunday School Attendance Contest.

Spiritual depth and original thinking characterize Dr. A. W. Tozer, whom you'll meet next month through a CHRISTIAN LIFE photographic interview.

Does visitation pay? A look at one of America's largest fundamental churches proves that the answer is Yes!

A family feud, a grizzly bear and a nice young man make Gail's life (and next month's fiction) exciting.

CHRISTIAN LIFE is published monthly at 434 South Wabash Avenue, Chicago 5, Illinois. Entered as second-class matter, July 6, 1948, at the post office in Chicago, Illinois, under Act of March 3, 1879. Additional entry as second-class matter at St. Louis, Missouri. Subscription $3 per year; two years $5 in U.S.A. and Canada. Foreign subscription add $1 a year for postage. **Change of address:** six weeks' notice is required. When ordering a change, furnish address imprint from a recent issue. State exactly how magazine is addressed. Change cannot be made without both old and new address, including postal zone.

CHRISTIAN LIFE is published monthly at 434 South Wabash Avenue, Chicago 5, Illinois. Copyright, 1954, by Sunday Magazine, Inc.

Scripture Press

AN INTERDENOMINATIONAL NON-PROFIT FOUNDATION • 434 SOUTH WABASH, CHICAGO 5, ILL.

NEW EASY-TO-READ LESSONS READY THIS FALL

Bright New Nursery Lessons To Meet Need

Nursery Department teachers across the country will hail Scripture Press' brand new Nursery lessons to be launched this fall quarter. Titled, "Debbie and Dan Go to the Nursery Class," the new course will be a popular sequel to the now famous "Patty Goes to the Nursery Class," original All-Bible Nursery Course.

Now prepared in the popular quarterly form, the new lessons hold many surprises in visual teaching tools for the pupil and teacher alike.

Nursery Department teachers cannot afford to miss this exciting new and altogether different course for the two- and three-year-olds.

Mrs. Bernice T. Cory edits new lessons.

LARGE TYPE, COLOR FEATURE RE-DESIGNED JUNIOR, JUNIOR HIGH PUPIL LESSONS

Beginning with the October, 1954 quarter, All-Bible Junior and Intermediate (Junior High) Pupil's Workbooks will sport a new look.

These colorfully re-designed Pupil's Workbooks are products of the latest research in modern typography and readability. The completely new type faces are bigger, sharper, clearer. This means greater eye comfort for your boys and girls, an encouragement to read God's Word and to work their lessons.

The new workbooks meet the highest of educational standards.

In addition, the new workbooks are larger in size and are printed on a finer grade of paper with wide margins and attention-getting pictures in color.

Despite these tremendous improvements — giving you more and more value for your money — Scripture Press' All-Bible Junior and Intermediate Workbooks are still available at the same low cost of 20 cents a book.

SCRIPTURE PRESS VBS LESSONS SCORE NEW HIGH IN SUCCESS

A new high record of success will be scored again this year by Scripture Press Vacation Bible School lessons. This became apparent at midseason with the thousands of enthusiastic comments from Vacation Bible School teachers and directors. Again Scripture Press' features of lessons "complete to the last detail" and purposeful handwork tied directly to the lessons won out.

Pioneers in producing Bible-centered Vacation Bible School lessons, Scripture Press lessons again this year will be recognized as "the best selling Vacation School lessons" in the field.

THE PEOPLE SPEAK

New York — "I wish again to express my appreciation for your work in helping to furnish the Bible-centered Sunday Schools of the nation with such attractive and reasonable materials for teaching the Word of truth."

Florida — "Before, we were using denominational literature. We have changed to All-Bible. There is a difference of day and night, and I really rejoice in the help it gives me."

New York — "The Workbooks proved to be very successful for my pupils in several ways. They caused them to want to find the answers in the Bible for themselves."

THIS COUPON WILL BRING YOU THE COMPLETE STORY!

CLIP AND SEND TODAY!

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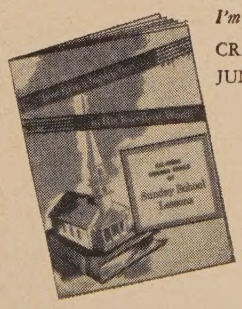

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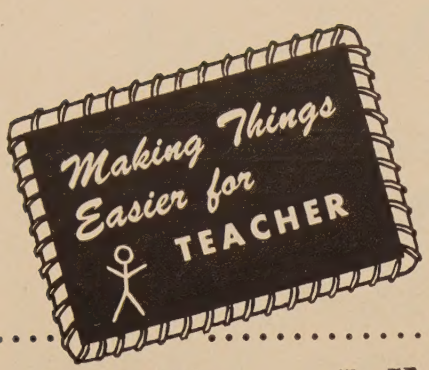

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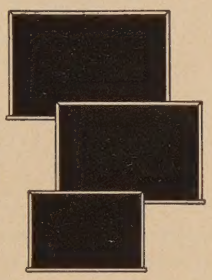

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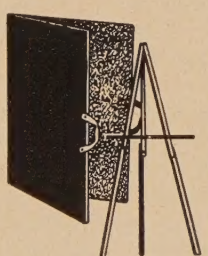

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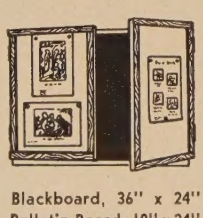

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Readers Write

Bravo!

Bravo for your article on *Martin Luther!* I happened to be a skeptical Christian who went to see it before I voiced my objection. It was stimulating, thrilling and heart searching. I came away with, "And what have I done to strengthen the Christian faith?"

Great Falls, Mont. — R. BRYSON

* * *

Those evangelical leaders who opposed the picture *Martin Luther* were against it because of the rules laid down by our evangelical hierarchy. Those who comment favorably were thrilled by the message of salvation through justification by faith. They were happy that those who saw the picture could not help but see Christ in His true glory. It is reminiscent of the problem that Christ had with the Pharisees. Those opposed to this movie are missing the point. They are so well insulated by rules and regulations that the piercing truth of this story of the Gospel cannot get through to them.

"LUTHER"

Los Angeles, Calif. — JOHN VOSBIGIAN

Compromising

Your editorial "Christian Life Looks at Roman Catholicism" moved me to attempt my first letter to a paper. . . . I'm wondering whether you don't just have a Christian newspaper which is sometimes fair but not always impartial. You say you report just the facts and news about the Catholics and other sects. I suppose that as long as they don't get too far out of line you would never expose any of their damnable teachings for what they really are.

Muncie, Ind. — DEWAYNE W. AUSTIN

Stamps

Your interesting item "A Stamp for God" in the May issue would be correct if the words, "regular issues of stamps" never had the motto, etc., were added to your item. A commemorative issue did have those words; back in 1927, George Washington is portrayed kneeling in prayer on the Valley Forge issue, and "In God We Trust" inscription is underneath his figure.

New York, N. Y. — GEORGE BEDIGIAN

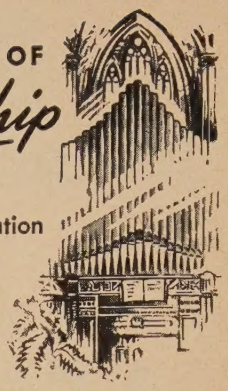
■ *A quick check with the Post Office Department revealed that the new 8 cent stamp is the first bi-color stamp with the inscription "In God We Trust."*—EDS.

Solution

Vance Havner's plea for Christians to gain a firsthand knowledge of God—"Are You a Firsthander?" April 1954 — could well be answered by reading or re-reading Oswald Chambers' thought-provoking,

A CENTURY OF *Leadership*

Write for information on type of organ in which you are interested.



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EDWARD W. GREEN

* * *

Whenever I see Vance Havner's name written I read to discover what he has written or what is said about him. Therefore I was much interested in the article "Are You a Firsthander?" by Vance Havner. It was a real challenge to me as are all of his messages.
Aurora, Ill. MRS. ROBERT SCHAUB

Sudden Storm

We take several Christian magazines but they are not read often by our teen-agers. Then came "Sudden Storm" illustrated by Mlodock. After one glance at that picture, what teenager could pass up the story. I think our young people often fail to read Christian stories because of drab illustrations. I'd like to see a little *life* put in the drawings. "Sudden Storm" is a good example.
Yuma, Colo. MRS. ORVILLE HACKINS

Why Missions?

I'm wondering when those who go out as missionaries are going to help Christianize America instead of Africa and China and India. These countries ought to be coming to America to tell us about Jesus instead of us going over there. . . . What happened in the centuries gone by that they were ignorant of the Bible and about the birth of Jesus? Jesus was born and grew up over there close to those people. . . . Why does Billy Graham have to go to London and England and Paris to tell these nations about God and Jesus when they were going governments and were in reality for centuries before America was discovered?
Sparta, Mich. ELMER RYDER

■ *With Reader Ryder we disagree*—EDS.

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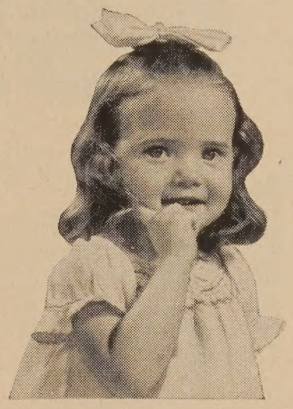

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Under the title "Debby and Dan Go to the Nursery Class," Scripture Press, publishers of the famous All-Bible Sunday School lessons, now offers you an alternate to the well-known "Patty" Nursery Course.

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COMPLETE RULES . . . any Church can WIN !

1. CHRISTIAN LIFE's attendance contest (open to all evangelical Christian Sunday schools) covers the six-Sunday period of October 10, 17, 24, 31, November 7, 14, 1954.

2. To insure fairness in comparing results achieved, Sunday schools will be classified according to size: Class A schools — average attendance of 800 or more for the fifty-two Sundays from October 1, 1953, through September 30, 1954. Class B schools — average attendance of 500-799 for the same period. Class C schools — average attendance of 300 to 499; Class D schools — average attendance of 150-299; Class E schools — average attendance of 75-149; and Class F schools — average attendance of 20-74.

3. Judges will score entries on the following bases: 50% of total — percentage increase in average attendance for the six contest Sundays in 1954 over average Sunday attendance for October 1, 1953, through September 30, 1954.

20% of total — amount of visitation preceding and during Contest.

30% of total — additional promotional effort displayed before and during the course of the contest. Present these activities in a scrapbook or notebook enumerating committees, teacher training classes, neighborhood surveys, publicity and promotion, pupil participation, program techniques and other contest effort carried on by your Sunday school. Please include snapshots or photographs and samples of newspaper ads and Sunday school newspapers, blotters, dodgers, etc.

4. CHRISTIAN LIFE arranges for delivery of prizes only to winners within the United States. Winners outside the United States must be responsible for shipping charges, duty, entry permission and any other details necessary for the receipt of their prizes.

5. Departure point for the grand prize tour is New York City.

6. A complete list of winners will appear in the March '55 issue of CHRISTIAN LIFE Magazine.

7. Contest entries must be postmarked before midnight of December 15, 1954, and become the property of CHRISTIAN LIFE Magazine.

8. Decisions of the judges will be final.

in GRAND PRIZES

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Oct. 10 — Nov. 14, 1954 **sponsored by Christian Life Magazine**

$17,000.00 TOTAL PRIZES

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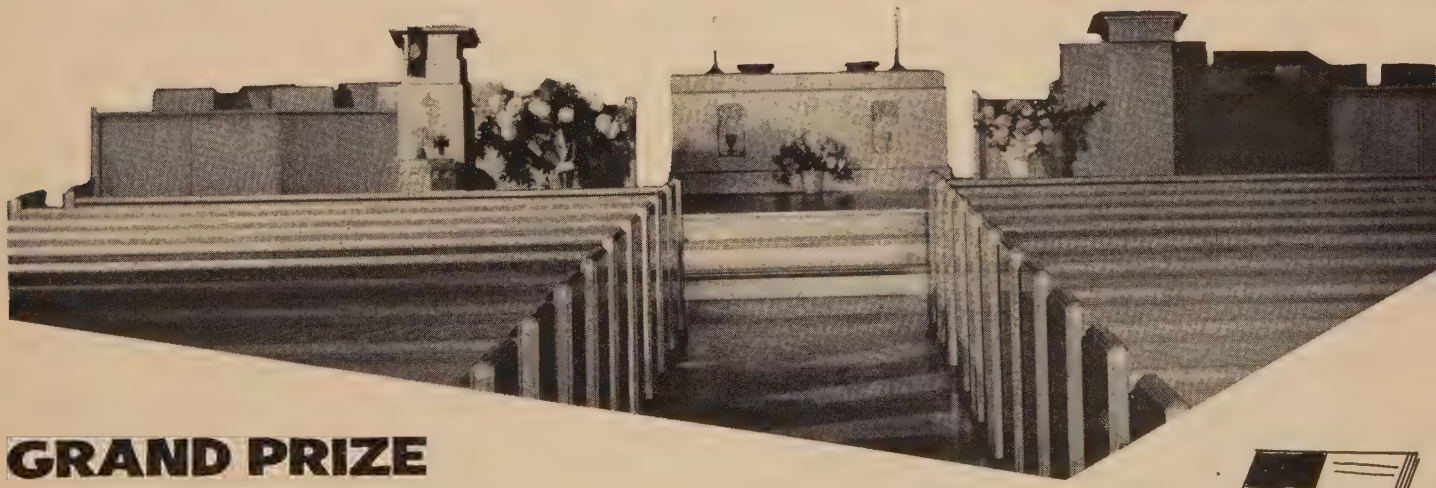

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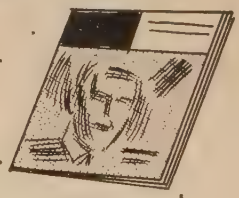

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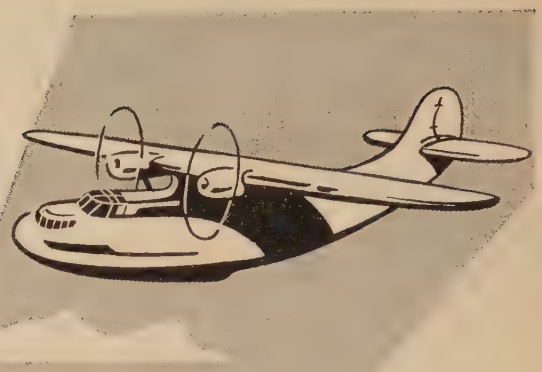

Nine years ago world attention was suddenly focused on the **Dani Tribe,** in the hidden valley of Shangri La, when a military plane crashed in Dutch New Guinea.

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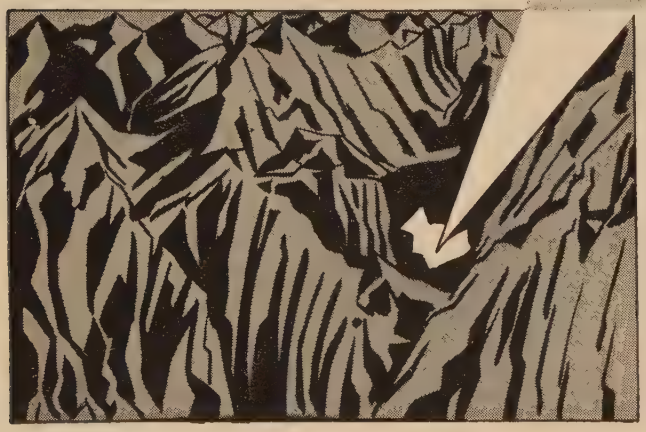

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When government permission to enter was granted, the CHRISTIAN AND MISSIONARY ALLIANCE was prepared for the *problems* and the *opportunity*. On April 20th, this year, ALLIANCE missionaries with years of experience in evangelizing similar tribes nearby, took off in a two-engined Sealand plane through this hazardous, cloud-enshrouded mountain pass, flying by instruments. Today the *Dani* are hearing the Gospel for the first time—all because there were *prepared* people to carry the message! *And the most important preparation was spiritual!*

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CHRISTIAN LIFE PROFILE

Baron Bill, Man of Mystery

Former Boston Playboy Explores Christian Work

THE history of Christendom shows that some odd fish have chosen to be the Lord's servants. But there have been few stranger than a tired-voiced, white-thatched man of our day who apparently is known to most of the world's crowned and formerly crowned heads.

This man was born plain Bill Frary, son of a middle-class Massachusetts shoemaker. But this was only the first of three lives he has lived. At the age of 26, he was adopted by a German baroness — over his parents' protests — into one of the Reich's most ancient families, and he became Baron Wilhelm Frary von Blomberg.

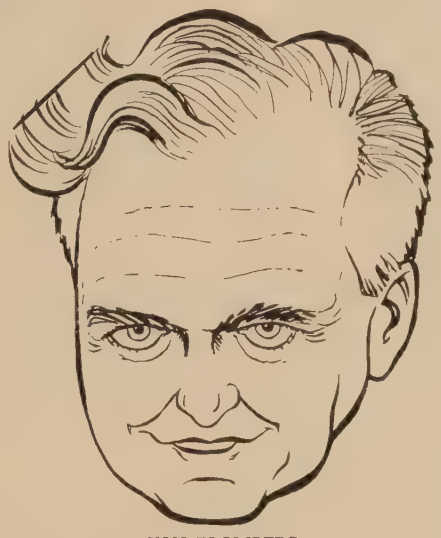
Seven years ago, according to reports, he achieved a greater nobility (and third life) by accepting Christ as his Savior and getting born into the family of God. He is, by his own testimony, absolutely sure there is no higher elevation.

The Baron claims to be at once a member of the board of Bob Jones University and a personal representative of the deposed King Zog of Albania. He has, it is reported by some reliable evangelical leaders, conferred with Farouk of Egypt, King Paul of Greece, Umberto of Italy, Carol of Rumania. Attlee of England, Auriol of France and Truman of America, on matters they apparently thought important at the time. And he has spoken many times in Pentecostal and other churches.

Blue-eyed, well-tailored and impeccably groomed, "Baron Bill" (his nickname in his Boston playboy days) is 48 years old now. His tired voice is belied by an incredible activity which seems to have taken him all over the world on matters both royal and Christian. He serves, for instance, as a director of the All Nations Bible Society and claims affiliation with the National Association of Evangelicals.

He impresses the casual interviewer as someone that the rich young ruler of Jesus' time might have become had not that earlier nobleman turned away from a searching Christ.

A man of contrasts, the Baron before World War II was accused of being pro-Nazi. But today he holds honorary



VON BLOMBERG

memberships, according to his own statements, in the Polish Home Army, the Polish Combatants Association and the Polish Prisoners of Nazi Concentration Camps.

Born a Roman Catholic, Frary followed the teachings of that church until the death of his mother in 1940. He then became impressed with the claims of the Protestants through close contact with a godly Methodist family. Next he met Abraham Vereide, who tried but failed to lead him to Christ.

Frary yielded about seven years ago. Enroute from the Paris Peace Conference to Athens, he overheard a conversation on the plane concerning Christ. One of the talkers was Henry Ness, chairman of the State Board of Prisons of Washington and a top evangelical.

Von Blomberg got into the conversation and was led by Ness to Christ, according to the Baron's testimony. He says of the experience: "It was the happiest and most exciting time of my life. This experience put purpose into my life. I had at last found something by which I could live and for which I could joyfully die."

But the Baron has felt some sharp evangelical criticism leveled at him for some of his associations. He says: "I will not neglect those who are still wandering in the emptiness of worldly pleasures — they too must be won for Christ. All of us must be sincere, acting Christians and not simply go around with a Christian label, seeking for worldly prestige. Unless Christian leaders put an end to their animosities and their selfish ambitions, the results will be tragic."

Baron Bill owns a Boston town house and a summer estate in Hampton, New Hampshire. He is a bachelor.

His Christian pursuits have included work towards setting up Christian radio stations abroad. He has worked just as keenly, however, at trying to free thousands of Greek children from behind the Iron Curtain and at helping East German refugees escape to the West.

To evangelicals who may eye this type of effort askance as the "social gospel," Baron Bill says: "These are Christian jobs too."

Close to Baron Bill's heart are 23,000 Greek children kidnaped by Communists and taken behind the Iron Curtain. Von Blomberg has tried for months to re-awaken the consciences of the Christian West to their plight. In recent weeks he has been traveling throughout Western Canada speaking in churches and clubs on the subject.

One of Baron Bill's boosters is the Rev. Joseph Mattsson-Boze, pastor of Chicago's Philadelphia Church, who said, "He is one of God's men, a real Christian leader who tries without preaching to stir the consciences of Christians to remedy the world's great sins. He has spoken in my church many times and if Baron von Blomberg has a church home, this is probably it."

Mattsson-Boze said the Baron was vitally interested in helping to set up a Christian radio station in Europe. A recent attempt to help Stockholm's famed Pentecostal leader, Rev. Lewi Pethrus, establish a station on a ship in the Baltic Sea, fell through. But Baron von Blomberg has stated he intends to keep on trying.

Mattsson-Boze said that the Baron will be one of the planners of the next World Convention of Pentecostal Churches to be held in Stockholm in 1955.

NEWS — Continued on page 27

★ **Indo Missionaries Set to Flee.**

★ **Is there Revival in France?**

★ **Open War on World Council.**

★ **America's Most Reverent Congress.**

Christian Life Est. 1939

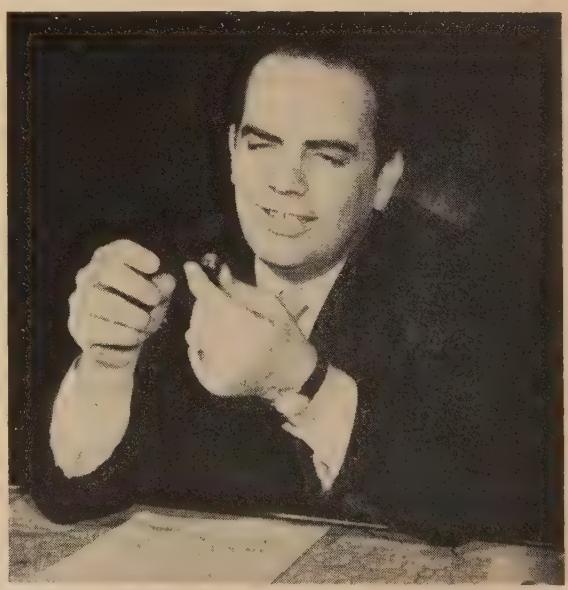
"Christians in our country's government would assure us of loyalty from them, both to our government and Christian ideals."

A photographic interview with Tennessee's Governor Clement reveals

A Christian's Call to Politics

by Roger Heidelberg

"Political obligation should not conflict with Christian convictions."



"Politics can be and should be a calling of God."

America's youngest governor and close friend of Billy Graham urges Christians to consider politics as a call of God.

THE youngest chief executive of any state in America, Governor Frank G. Clement of Tennessee, gained his first vision of a political career when, as a ten-year-old, his State Senator grandfather took him to a Methodist Sunday school.

The teacher began to lament the rottenness of politics and argued no decent Christian man should get mixed up in it.

Young Frank was amazed when his quiet, dignified grandfather interrupted the teacher.

"If the good people don't go into politics, what is going to happen to this country?"

The teacher was nonplused. Whereupon the grandfather proceeded to give the teacher, class and young Frank a searching lecture on the political duties of a Christian in a democracy.

From that hour, the future governor set his course for a career in public service that included a law degree from Vanderbilt University, two years as a special agent of the FBI (minimum age requirements were relaxed to accept him) and, finally, his election on Nov. 3, 1952, as Governor of Tennessee at the age of 32 by the largest vote ever recorded in the history of the state.

The United States Junior Chamber of Commerce, in its citation of Governor Clement as one of the Ten Outstanding Young Men of 1953, said . . .

"Since his election, Governor Clement has made many outstanding contributions to the general welfare of the people, including successful holding of the legislative line against new taxation; establishment of Tennessee's first Department of Mental Health; and the attainment of a high moral tone in the conduct of state affairs."

Although an active member of the Methodist Church, he frequently fills pulpits of all evangelical denominations.

The Governor greatly admires Billy Graham, but persistent rumors that he will forsake politics to join the Graham team as an evangelist should be discounted. He feels his calling is to serve the Lord in politics.

Interviewed in the Executive Office at Nashville by CHRISTIAN LIFE's Mid-South Regional Editor, Governor Clement expressed his sincere appreciation for the privilege of presenting some of his views to CHRISTIAN LIFE's readers.

"I hope we can present something," the Governor stated, "to dispel the falsehood that politics are always crooked and no Christian should take part in them. Perhaps some young person weighing a life's choice may see public service as a call from God."

Question: What good can a Christian do by taking up politics as a career?

Gov. Clement: A Christian's faith should be animated by charity. It is his aim to do all things from the motive of a love of Christ. This love impels him even to serve his neighbor. Politics offers a field of direct service in which a man serves his fellow men through public office. Politics can be and should be a career of true Christian service.

"The Christian is obligated to do his public duty fully and without fear or favor."

Question: How might a young Christian lay the groundwork for a successful political career?

Gov. Clement: Public service knows its methods and techniques like all other endeavors. You learn to be helpful by looking for occasions where you can give aid, and by then being helpful. There are many religious service organizations that certainly provide experience in being helpful to one's fellow man. There are civic and fraternal service organizations that provide an extended field of service open to a young Christian. Activity and experience in these fields should provide a fine background for a political career.

Question: How would he go about getting elected? Would he have to cater to local political "machines?"

Gov. Clement: Organization is an inevitable aspect of political action. The political organization has been called the family life of democracy. Usually a man or woman makes a political career through activity in and with some political organization or organizations.

To begin at the beginning, he should take an active part in his own voting precinct in connection with candidacy of other candidates, the promotion of causes in which he has an interest and in making himself available for the choice of his friends for precinct office. From the precinct, he should move into organized politics on a wider scale—his city or his county. A man cannot practice politics without organization, however casual or transitory it may be.

Sometimes we find an organized group dedicated to the cause of good government, unfairly labeled by the term "machine." Other political organizations have engaged in unwholesome practices. The leadership of some of the machines has been guilty of bringing undue pressure upon voters, selling jobs and participating in graft. A Christian in politics, of course, cannot afford to temporize with an evil organization any more than with a dishonest individual.

Question: What type of campaign is best?

Gov. Clement: Campaigning is like any other contest, be it war or sports or love: Your move is often determined by your opponent's. The best type of campaign is the one usually described as *aggressive*. This should usually include a constructive program of what the office seeker is seeking to do. Criticism of one's opponent should usually

(Continued on page 38)

Christian Life
Project 5
Stimulate consistent and effective Christian citizenship.

Conclusion of a Two-part Serial

Joycie had a

But sometimes Joycie wasn't very proud of her. Her sister, Meg, didn't appreciate Madam's three puppies, Sunday school or even David Anderson.

by Betty Muller

SYNOPSIS

Meg Bittenbinder, young and attractive clerk in a supermarket, is disillusioned by an unfortunate love affair. The experience makes her wary of all young men, including David Anderson, a Bible school student working in the same store. Meg hesitantly accepts David's invitation to attend his church. It is a new experience for her and she comes away realizing that "something" is missing in her life. Her feeling for David increases, but she concludes that his interest in her is not personal but only his desire for her to know his Savior. Out of the turmoil in her heart she admits to herself that she is in love with him.

Joycie, Meg's irrepressible younger sister, attends church with them and becomes concerned about her soul. She greatly embarrasses Meg by publicly announcing in Sunday school assembly that she wants to be a Christian. Meg is sick at heart and rebellious against this salvation.

JOYCIE burst into the house. "Oh, Mama, Meg, guess what Madam did! She's gone and had three little baby puppies. They're the *funniest* things. Come on and see. They're in the old shed at the back of the lot."

Mrs. Bittenbinder was obliged to leave her preparations for dinner and pay her respects to the new mother. Meg, too, just home from work, was hurried out to the shed by an ecstatic, beaming Joycie.

The shed that Madam had chosen for her nursery once had been a workshop. A sturdy bench ran the length of one wall and under this bench, stowed away in a carton lined with sawdust, the dog lay with her squirming, whimpering family.

"Can't I bring them in the house, Mama," Joycie asked as she touched the wiggling bodies and stroked the scraggly hair of her beloved dog.

"They're snug as can be here," Mrs. Bittenbinder answered, "and let's respect Madam's wishes. She chose this place for her babies so this is where she wants them for awhile."

Reluctantly Joycie was persuaded to leave her new charges long enough to eat. She glowed with happiness.

Meg, weary after her day's work at the store, regarded her sister with something of envy. Joycie was so vibrant, so filled with the zest of living.

Mrs. Bittenbinder entered from the kitchen with a deliciously fragrant casserole which she set on the table.

"Oh Mom," cried Meg gratefully, "meat pie! Work sure got me down today, but there's nothing like your good cooking to give me a boost."

Her mother sat down thoughtfully. "Yes, Meg, everybody needs home-cooking and I keep thinking about that nice young man."

Meg didn't answer. She busied herself with the meat pie and kept her eyes on her plate.

"You mean David," Joycie offered.

"Yes, David. He said he didn't have folks and no telling what kind of rubbish the poor fellow lives on — hotdogs and hamburgers and doughnuts, I'll warrant." Mrs. Bittenbinder shook her head slowly. "You ask him to come to dinner, Meg. Find out what night will suit him best."

"He's so busy," Meg said hesitantly. Her stomach turned a somersault and she wondered if she'd be able to finish her meal.

"You ask him, Meg," Mrs. Bittenbinder instructed. "Any night will be all right with me 'long as I know ahead of time." Her eyes took on a far-away look. "Let's see, we'll have pot roast and gravy. And I'll make hot rolls. A lemon pie."

"Yippee," cheered Joycie.

Meg said nothing but hugged the thought to her breast. David was coming to dinner!

Meg found it difficult to speak to David, but at the lunch hour he came to her. "Hi ya Meg." He smiled. "How's the new little Christian doing?" He meant Joycie.

"Joycie's fine," Meg answered and then made the plunge. "Mom's worried about you, David. She's afraid you aren't eating right. She wants you to come out for dinner — any night you can make it."

Meg saw his boyish face respond eagerly and quick delight sprang into his eyes. Then, as she watched, a change came over David. He hesitated. The gladness crept away and he stood before her, grave and ill at ease.

"Your mother is swell, Meg." He ran nervous fingers through his hair. "Tell her thanks a lot, will you?" His voice was unsteady and he did not conceal the pain in his brown eyes. "But I guess I can't make it."

Meg's lips parted softly in surprise. She felt as though he had slapped her.

"I'm sorry, really." He fumbled for more words and then gave up.

Meg smiled weakly. "It's O.K., David. I know you're busy." She turned from him then. Not for the world would she have him see the hot tears that came unbidden to sting her eyes.

The next Sunday morning, Meg, putting away the silver in the dining room, heard Joycie bound to the door. "It's David already and he doesn't have a gang of kids with him.

"Hi, David, you're early."

David's voice was cheery. "How are you, Joycie? The Pine twins are sick and I didn't have to go up the hill after them so I thought I'd come by this way first."

"Swell," Joycie cried heartily. "Now you'll have time to see Madam's pups."

The door closed. "Is Meg going this morning?" David asked cautiously.

Meg's heart was tender with the thought of seeing him again. She had dressed with painstaking care, choosing a

ILLUSTRATED BY RICHARD MLODOCK

sister

Joycie wrenched her dress free from Meg's hand and dashed toward the shed to rescue the puppies.

JULY, 1954

soft blue suit, wondering what colors he liked best, dreaming dreams without hope. "Yes, Meg is going," she murmured too low to be heard by Joycie and David. "Meg is miserable everytime she goes to his church. And she only tortures herself by being near him. But foolish Meg is going. She can't stay away."

Joycie ushered David into the room. His eyes gladdened as he saw Meg. They spoke briefly.

"Come on, David, see the pups," Joycie urged.

A little later Meg went out to call them, but as she approached the shed, David's voice arrested her attention. "We'll pray for her together, won't we, Joycie?"

"Yep, sure."

"And, Joycie," David's voice was very low. "Thanks for having a sister."

"Don't thank me." The child sounded puzzled. "It wasn't my idea!"

David laughed heartily at this. "Come on," he cried, "we'd better get going or a whole bunch of us will be late for Sunday school!"

Meg turned quickly in confusion and fled to the house before they saw her. Just where *did* she stand with David?

"Anyhow, I won't have to dry dishes in heaven, will I, Meg?" Joycie wiped another plate and stacked it with the others.

"That's a silly thing to say," Meg retorted.

"No, it's not. Our Sunday school lesson this morning was on heaven and it's going to be great. Nothing to make you hurt, nothing to make you unhappy — ever. I'm sure glad I'm going."

Meg grunted as she flicked soap suds from her hands and reached over to the stove for the pots and pans. The sermon this morning had cut deeply and she was doing her best to get it off her mind. She could hear the pastor's voice warning again and again of the danger of neglecting God's salvation, and Meg knew she was doing just that. She had no intention of taking this thing seriously and she could forget it nicely if Joycie would stop talking about it. Meg changed the subject.

"My, that wind is strong all of a sudden," she remarked. "Guess I'll have to close the window for a while." She stood on tiptoe to reach the window and a small darting figure in the back yard caught her eye.

"Who's that little fellow out back, Joycie?" she asked.

Joycie peered out the back door. "I don't see anybody."

"He's just a little fellow. I think he went in the shed."

Joycie was suddenly agitated. "I'll betcha it's Ronnie. I'd better chase him off!" She flung down the dish towel and started for the door.

"Well, he just wants to see the puppies, I guess, Joycie. Don't be mean to him. He won't hurt them."

"Yeah? You don't know Ronnie!" Joycie called over her shoulder as she disappeared. The wind caught the door behind her and closed it with a resounding bang. At that moment the phone rang sharply.

"Oh me, peace and quiet!" sighed Meg as she raced to answer the phone before it woke her parents.

"Joycie! Joycie!" Meg called out the back door. "A little girl wants you on the phone!" *(Continued on page 59)*

The Neglected God

by Walter L. Wilson

THERE is a Person of the Godhead Who must be greatly hurt, quenched and grieved by the way He is ignored among God's people. Rarely referred to in conversation, He receives credit for almost none of the great things that He does for the saints. He is omitted from nearly all prayers and has almost no place in the testimonies of the servants of God. This unknown God is the Holy Spirit.

The Holy Spirit is not treated by evangelical Christians today as a person should be treated, but rather as an auxiliary, One Whom God uses for some purposes, but not one with whom we have fellowship and contact.

Often when the Apostle Paul prayed, he called the Holy Spirit God and Lord. Perhaps, because we refer these names to the two other persons of the Trinity, we consequently often overlook the Holy Spirit's personality.

In the benediction of II Corinthians, Paul prayed that "the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit" might be with them. This benediction commended to the Corinthian believers a sweet fellowship between the saint and the Spirit of God.

In I Cor. 1:9, we read about "the fellowship of His Son, Jesus Christ." It is the same word that is used in regard to the Holy Spirit in the benediction verse. Although the Lord's people enjoy talking with and to the Savior, they have often overlooked the privilege of that same opportunity with the Holy Spirit.

Some people believe that there should be some Scripture that commands us definitely to pray to the Holy Spirit. But this is not sound reasoning. No plumber comes to the house with a note giving permission for the landlady to talk with him. No doctor enters a home with a note saying that the patient can talk with him. No one ever gave permission to anyone to talk with the Lord Jesus. A personal presence carries with it automatically the privileges of conversation, communion and fellowship.

The Holy Spirit said at Antioch, "Separate for me Barnabas and Saul for the work whereunto I have called them." It was a personal matter between the Holy Spirit and the people of God. We do not read that "God did this by the Spirit."

The Holy Spirit told Philip to "go and join thyself to this chariot." We do not read that God did this "by the Spirit."

When Cornelius was praying, the Holy Spirit directed him to send three men to Joppa to find Peter. A little later, the Holy Spirit said to Peter, "Behold, three men seek thee. Arise, therefore, and get thee down, and go with them, doubting nothing: for I have sent them."

We do not read that God spoke to Cornelius "by the Spirit," nor that God spoke to Peter "by the Spirit." The use of that expression "by the Spirit" has hindered God's people from knowing the Spirit Himself and is used where it never should be used in the service of the King.

In John 14:26, Christ told us that when the Holy Spirit came, He would teach us all things. But how can the Holy Spirit be a teacher to us, when He is ignored? How can He be a comforter to us when we will not have anything to do directly with Him? Too often we ask the Father to do what the Spirit is here to do. The teacher is left sitting by the side of the pupil, while the pupil calls up the office to ask questions.

When we learn to give the Holy Spirit His place as a person, commune with Him, worship Him, love Him, talk with Him, then we shall know the precious blessedness of His personal ministry, without hurting His heart and without grieving Him.

Surely since the Holy Spirit is God, we should worship Him. Since He is the Teacher, surely we should sit at His feet, expecting Him to unfold to us the precious truths He has written in His Word. Since He is the Comforter, surely we should look to Him to sweeten our sorrows, lighten the burdens, dry the tears and make us feel the Presence of both the Father and the Son in our hearts, protecting and providing. Surely since He is the Guide we should expect Him to direct us in paths of fruitful service, prevent our going into unfruitful paths and lead us in the way everlasting.

Surely since He is present with us, we should give Him credit in our conversations for opening the Word to us, for leading us to troubled souls, for giving us wisdom in handling problems and in every way acknowledge that He is the one who works so blessedly in our daily lives to bring glory to God, honor to Christ and blessing to others.

Has the Glory Departed?

by Harold Proppe

God has given America all it wants and America wants everything but God. The result is national decay.

DON'T burst your buttons. Of course, you're glad to be an American. You count it as one of God's marvelous blessings that you live in the United States. As you consider your possessions and benefits, you echo the words of the Psalmist, "God hath not dealt so with any other nation."

Statistics confirm your pride in your country. The United States has 71 per cent of the world's automobiles, 50 per cent of the world's hospital beds, 92 per cent of the world's bath tubs, 53 per cent of the world's high school enrollment and 48 per cent of the world's radio sets.

To buy a pair of women's shoes, you have to work seven hours, but in England you would have to work 15 hours; in Russia, 98 hours. You can earn enough for a pound of sugar in five minutes, but in England it takes nine minutes; and in Russia, 140 minutes.

The United States has 140 doctors per one million population compared to 114 in England, 75 in France and 4 in China.

With only 6 per cent of the world's land and only 7 per cent of the world's population, the United States has created 45 per cent of the world's total wealth. In fact, because of the vast resources in America, the entire population of Europe could be put in the United States and the country wouldn't be as densely populated as England or Belgium are today.

You, as an American, have much to be proud of. The statistics of material benefits are encouraging. But J. Edgar Hoover, Director of the Federal Bureau of Investigation, has statistics concerning the moral fibre of your nation. These statistics are not so pleasant.

Hoover says, "In 1950 a major crime occurred every 23 seconds. A robbery occurred every 12 minutes, a burglary every two minutes, a larceny every 39 seconds, and an automobile stolen every three minutes."

This, you agree, is disheartening enough. But, according to the FBI uniform Crime Reports for 1953, the crime rate has increased by 20 per cent since 1950. Approximately 15 per cent of all murderers arrested were under 21 years old and 51 per cent of those arrested for crimes against property were minors.

The chief of the United States Children's Bureau, Dr. Martha M. Eliot, affirms that the number of children who get into trouble with the police is steadily rising. Recently she told a Senate subcommittee, investigating juvenile delinquency throughout the nation, that one out of 18 Americans in the 10 to 17 age group was involved in trouble with the police last year.

All of America's material benefits from automatic dish washers to television networks cannot whitewash this critical moral problem within the United States. Naturally, you ask, "Where is the solution?"

Can God continue to bless a nation whose heart is decaying? Can the material blessings of a nation continue to multiply while its moral and spiritual foundations rot?

You look to the home, the church and the school for the solution, for it was because of these three that our nation first became strong. And yet composing the home, the church and the school are people, individuals like yourself. When these people who make up the leadership of our communities, states and nations have a strong personal faith in God through Jesus Christ and teach the younger generations the truths of the Bible, the nation will be strong. For a nation is only as strong as its citizens.

Faith is important. It is something bigger and more important than a matter of personal choice and comfort; it concerns national necessity and public safety. Our national security, then, lies in a strong religious faith.

The reading of the Bible in homes and schools is also an asset to our national security. Tyranny has never prevailed long when men read the Bible for themselves. No wonder modern dictators fear and hate it. Woodrow Wilson once said about the Bible, "This is a Book that reveals every man to himself as a distinct moral agent, responsible not to me, but to his Lord and Maker. Whenever a man sees this vision, he stands up a free man."

Another key to our national security is a regular time for worship and prayer. Daily you listen to the radio—to the latest news, to public opinion, to "soap opera," or to commercials. And if you find time for these you certainly should have time to listen to the voice of God and the words of His Son, as they come to us from the Scriptures. This should be begun at home, because it's vital to national security.

You, as an American, are not secure because you have great material wealth, but only when you are right with God and have learned to use your wealth properly. It is valueless to have material wealth, if you do not know how to use it in the building of Christian character. It is better to arrive at your destination in a horse and buggy than to end in a ditch in a Rolls-Royce. *(Continued on page 58)*

Unpublicized, filmland's Bible study group has stayed out of headlines, but it has provoked much comment on what's really happening in

Hollywood's Spiritual Awakening

by Phil Kerr

RECENTLY a Christian businessman had arranged to lunch in a big hotel with the head of a well-known Christian organization. After searching, the businessman finally located his friend cowering in a corner.

"What's the matter?" the businessman asked.

"The newspapers say that Connie Haines is singing in one of the dining rooms of this hotel. I've met her and I know that she's a born-again Christian; other Christian leaders say so too. But I'm afraid she might recognize me."

"What if she does?"

"Well," replied the Christian organization leader lamely, "many Christians can't understand how a professional entertainer can be a Christian. If they saw me talking with Miss Haines, I fear what they would say."

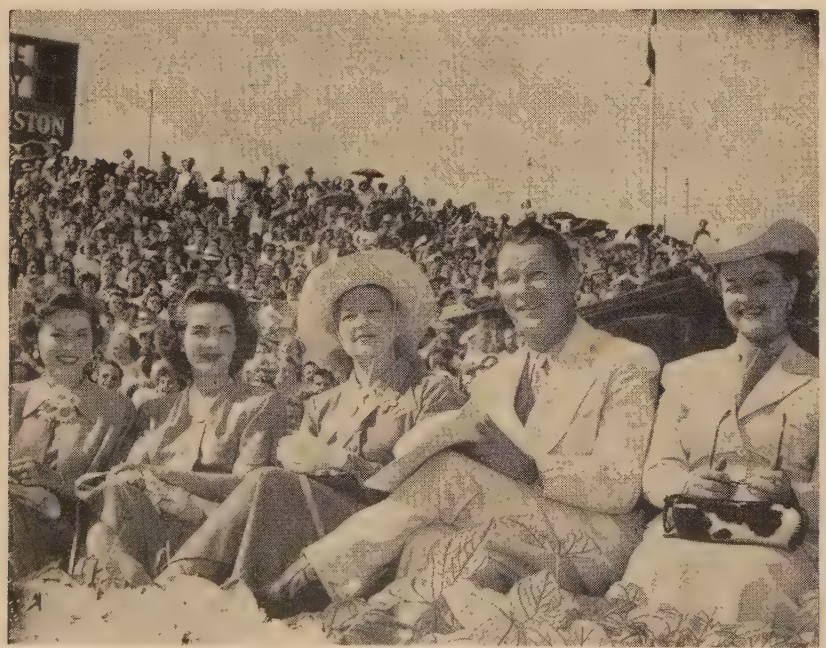
This actual incident is altogether too real to be laughed off. For despite the way the Holy Spirit works today convicting and converting Hollywood celebrities, a hard core of pharasaism in evangelical circles refuses to admit that God is no respecter of persons—that He can redeem a professional entertainer as well as a "professional" housewife.

The varied reaction to an article entitled "The Truth about Hollywood," (CHRISTIAN LIFE, July, 1950), was evidence of this modern day pharasaism. In the article, Author William Bright, now head of the Campus Christian Crusade, chronicled a number of outstanding conversions which had recently occurred in Hollywood.

But much has happened since 1950. And CHRISTIAN LIFE has asked me, because of my knowledge of the Hollywood Christian Group, to report on the current situation in order that its readers might pray more intelligently for these young Christians.

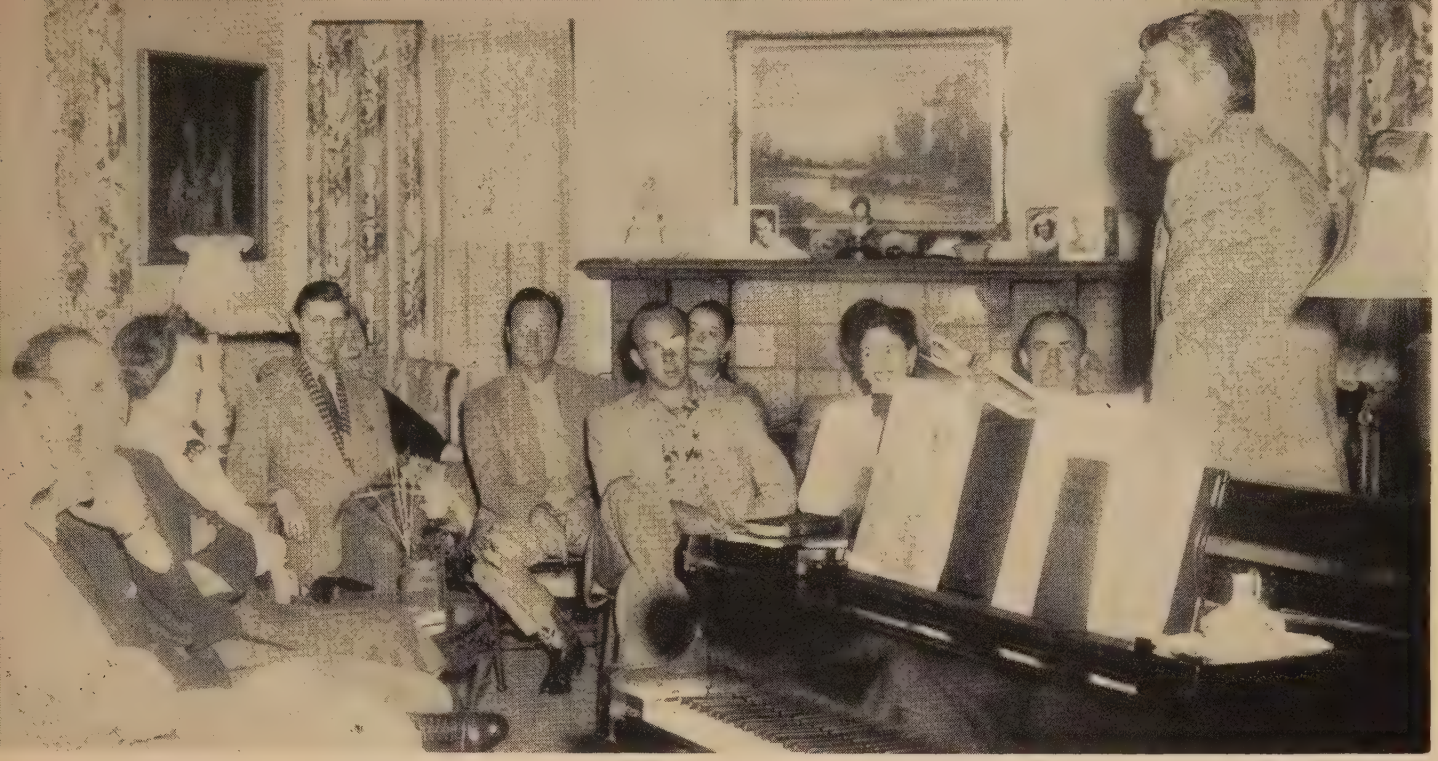
The religious awakening in Hollywood came into national focus about five years ago with the formation of the Hollywood Christian Group. Shunning the spotlight of publicity, the Group has continued to meet for Bible study and prayer, every Monday night.

Celebrities frequently attend, but



Christian celebrities take part in Billy Graham's Houston Rice Bowl meeting.

Speakers Orr, Butt and Evans meet with HCG.



Entertainers and film technicians give spiritual testimonies and discuss the Bible together in the Hollywood Christian Group.

there is no emphasis on "big names." Rather, there is an effort to reach into every section of the entertainment industry—writers, technicians, cameramen, directors, and others connected in any way with motion pictures, radio, television and the stage.

"Do these people really find Christ? Are their spiritual experiences genuine? Do they 'last'?"

Consider the case history of Tim Spencer, present leader of "HCG" (as the Group is familiarly known to its adherents).

Tim Spencer, Roy Rogers and Bob Nolan came to Hollywood a score of years ago as unknown cowboy singers and organized the "Sons of the Pioneers." Roy went on to acquire fame as the "King of the Cowboys" and Bob became the composer of such well known songs as "Cool Water" and "Tumbling Tumbleweed." Tim continued to manage the swiftly-rising fortunes of the "Sons of the Pioneers" and wrote successful songs which included the recent Hit Parade favorite "Room Full Of Roses."

Tim was not happy. Liquor was threatening to wreck his career. Meanwhile, God had been hearing the 15-year prayers of his wife, Velma, and six years ago Tim yielded to Christ in a Philadelphia hotel room. Today he spends most of his time in Christian work, serving as president of the Hollywood Christian Group.

Then consider the story of Redd Harper, one of the first converts of HCG, in 1951. He forsook his radio and motion picture career, only to find even greater success in the realm of Christian films. The entire nation has felt the impact of his Christian testimony.

And who hasn't heard of Stuart Hamblen, the cowboy extrovert? During Billy Graham's first Los Angeles campaign the evangelist was invited to address a gathering of HCG. Tim invited Stuart to that meeting, and a few nights later the cowboy attended Graham's tent meeting and accepted Christ. Today his Christian fervor remains unabated. He travels up and down the land, in his unique way pointing the multitudes to Christ.

Roy Rogers! A name to delight the hearts of children everywhere! The genuine Christian experience of Roy and his wife Dale Evans is well-known. Both of them were led to Christ, and baptized, by Dr. Jack MacArthur, straight-preaching pastor of Hollywood's Fountain Avenue Baptist Church. Their continuing Christian testimony carries tremendous weight.

Georgia Lee and her husband Ralph Hoopes comprised a successful "song and dance" team. They appeared in notable films, and Georgia was the star of her own coast-to-coast program on NBC-TV. But one night while attending a prayer meeting of the HCG, they both accepted Christ. Today Ralph is studying for the Presbyterian ministry and Georgia Lee is devoting full time to fruitful Christian ministry. She has participated in such current films as *Oiltown, The Flame, Sunday on the Range* and *Queen of Sheba.*

Then there's Cindy Walker, composer of Western song hits. Since her conversion she has had prominent parts in *Mr. Texas* and *Oiltown.*

And the Dooley family! "Buddy and Abigail" were nationally known on "barn dance" broadcasts and with such well-known entertainment groups as Kay Kyser's. Since their conversion they carry on an active career of gospel singing, assisted by their teen-age daughter Beverly.

Lee Childs is another! Her soprano voice was featured regularly on such national broadcasts as "Carnation Contented Hour." Influenced by such speakers as Donald Grey Barnhouse and Oswald J. Smith, she accepted Christ at a meeting of the Hollywood Christian Group. Today, married to a Los Angeles surgeon, she continues to use her vocal talents for Christ.

And add the name of Marjorie Rambeau. Her lengthy career as a top-ranking film actress has recently had another upsurge. Currently she is an Academy Award candidate. A genuinely born-again Christian, she is an active participant in HCG meetings.

Yes, converts of the Hollywood Christian Group have acquired spiritual experiences that "last." Many other names could be added to the list... Colleen Townsend, Paul Power, John Holland, Les Barnett, Bill Carle and a host of others.

Then, many other well-known Hollywood personalities have been influenced by the testimony of the Monday night meetings. For example, a banquet of HCG was attended by such people as Irene Dunne, Porter Hall, Penny Singleton, Bob Waterfield, Rex Allen, Marie Wilson, Joyce Compton, Chill Wills, and Gordon MacRae. Ronald Reagan served as master of ceremonies. Personal testimonies were given by Roy Rogers and Colleen Townsend, and a spiritual message was delivered by Dr. Louis Evans.

And it is well to remember, again,

(Continued on page 50)

Building with a Vision

A church with 100 members builds for 1,000 and every department plans for growth.

The attractive exterior and handy driveway induce strangers to visit each week.

The enlarged building allows adequate space for classrooms.

From the pulpit Assistant Pastor Wormser talks by phone to head usher in the lobby.

Four shuffleboards in basement provide recreational facilities for young people.

"BUILD with a vision," says Carl Gundersen, general contractor of the new $300,000 Church by the Side of the Road in Wheaton, Ill. As one of the founding fathers of the two-year-old congregation, he adds, "The church which intends to grow must build so that it is able to grow."

Throughout the property, from parking lot to nursery, the philosophy of "Build with a vision" is strongly evidenced. The parking lot, with ample space now for 250 cars, can be expanded to provide parking facilities for 400 cars. The nursery, to be directed by a graduate nurse, has been built to contain 20 cribs. The result is a church building that offers many valuable lessons to congregations contemplating a similar program in the months ahead.

When the first spade was forced into the ground for the new edifice in April 1953, only 100 members were on the rolls of the church, which is affiliated with The Evangelical Free Church of America. But the church auditorium was built to seat 1,000. On Dedication Sunday, one year after the groundbreaking, the church was crowded with 1,200 worshipers.

Even the church location was selected "with a vision." Away from other churches in the center of town, a site was chosen in a growing and expanding area where new homes were being built every month. This was done for two reasons: 1. Practically the entire congregation comes to church by car anyway. 2. Prices are cheaper in outlying areas and since there are no taxes on church-owned property, it is a sound investment.

Pastor of the church is the Rev.

Wendell Loveless, well-known song writer and CHRISTIAN LIFE record review editor. He points out that the building was constructed to implement the congregation's aims: youth work, music, missions and Bible teaching and evangelism.

A tour through the building clearly shows the evidence of these emphases.

Through Pastor Loveless and Ronald Wormser, assistant to the pastor, an active youth program has already been established. In the church basement, four full length shuffleboard courts have been set up. In the future the church plans to utilize the 300 feet west of the church for an outdoor recreation area. Ample room is provided for a strong youth department in the Sunday school. Midweek youth clubs use the basement auditorium.

The unique platform which will seat 100 people emphasizes the musical theme of the church. Behind the two pianos and the electric organ is a divided choir loft with room for a good-sized choir on one side and equal room for a church orchestra on the other.

Missions are integrated into the entire church program. In fact, the church even contains a small apartment with kitchenette which could be used for a missionary couple.

The Bible teaching and evangelism emphasis is brought out in the regular church services as well as in the Sunday school. The church's location in the unchurched section of Wheaton enables it to reach out evangelistically.

Originally, the building committee thought of the possibility that the small congregation in its vast new quarters might feel dwarfed and discouraged by the size. So instead of using pews, they decided to use chairs in the auditorium. By properly arranging chairs, the committee figured that even 200 people would appear to fill the auditorium.

The auditorium was bordered by separate Sunday school classrooms, but as the church congregation expanded even more rapidly than the visionary building committee had dreamed, the partitions were removed and the auditorium was enlarged. When the crowds kept coming, permanent pews were purchased and now the auditorium plus the space on the side will accommodate 1,000 people.

Besides the spacious auditorium for church services, each Sunday school department has its own room. The Sunday school, too, has grown rapidly and already some of the departments are envisioning the time when more class space will be necessary.

But once again, the building committee has already thought of their needs. Next on their plans is an education annex to be built on the rear of the church. The church was constructed so that another building could be annexed without major alterations.

To the connoisseur of church planning, the little "extras" which adorn The Church by the Side of the Road are especially appreciated.

The favorite "extra" of Pastor Loveless is the thermostat control by which the church is divided into a half dozen zones. Faster and more economical heating is made possible because each zone may be individually heated for special meetings on week nights.

Another important feature is the abundance of storage space. Seven closets and one large storeroom, each assigned to a different church organization, prevent the occurrence of church "junkrooms."

The striking, but simple, color scheme of the church was chosen with professional advice. The low-volume amplifying system with ten small speakers permits every worshiper in the church to hear equally well. A driveway swings to the church doorsteps and permits easy entrance in inclement weather. A small room near the entrance can be used for overflow crowds, but it will also be available for small weddings or funerals. A glassed-in mothers' room upstairs enables the parent to stay with young children and also see and hear the church service.

A helpful innovation is the intercommunication system by which the pastor in his study in the rear of the church can speak with the church secretary in the church office.

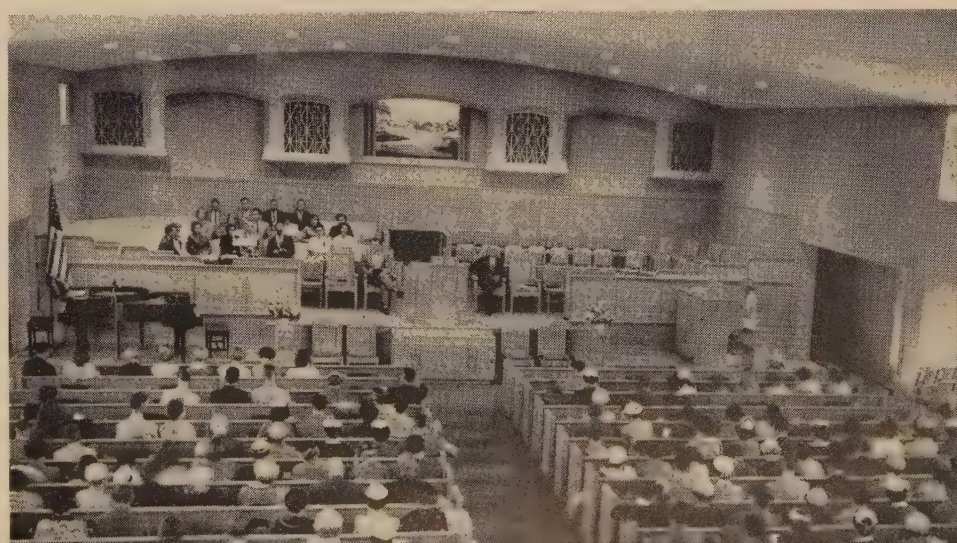
But all these extras aid church activities greatly without adding appreciably to the cost of the building. Although a secular firm recently appraised the building at $304,000, the actual cost was less than half that amount.

Part of this reduced cost was brought about by the cooperation of men in the church whose work evenings and Saturdays cut expenses as well as gained and cemented friendship with others in the young assembly.

And as a result of such thorough planning and hearty cooperation, The Church By the Side of the Road was rapidly constructed. Meanwhile, it is growing in numbers and there is ample room to grow more. END

Two girls appreciate the restful atmosphere of the well-equipped women's lounge.

The spacious auditorium gives the congregation incentive to continue their growth.



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Toys should be graded to the nursery child's mental and physical development.

What Every Nursery Class Should Have

by Marie Frost

IS YOUR church nursery relegated to some small dark room, perhaps in the church basement, "equipped" with a few adult chairs and a basket full of broken toys? Then, probably the nursery class is inadequately staffed with one or two mothers with the uphill job of keeping a "sprinkling" of infants, plus one, two and three-year-olds *quiet,* but hardly happy!

Too long, churches have felt the nursery class is unimportant as compared with the other Sunday school classes. But today psychologists and psychiatrists are convinced that by the time a child is six, his mental and emotional patterns are set. Therefore the nursery class must be well-equipped and adequately staffed, to make sure children get the right impressions of church and Sunday school.

The room should have a sunny exposure, be well ventilated and with heat close to the floor. Thermometers, placed at the height of the child's head, will indicate room temperature and guide the teacher in controlling it. A carpeted area should cover at least a part of the room. Attractive shag or rag rugs are ideal for they are easily laundered. They also make for warmth and have a sound-proofing effect.

If the church is small and all classes must meet in one room, the nursery corner should be enclosed with colorful curtains or screens.

The nursery room should be convenient to toilets and running water. If full size equipment is all that is available in the washroom, substantial steps should be used to raise the child to a convenient height.

Chairs should be 8″ and 10″ high and tables 10″ higher than the seats of the chairs. Special chairs are necessary so that the child's feet can touch the floor. The teachers' chairs should be 15″ high.

Hooks for coats should be placed low enough for children to use.

A piano takes up a lot of room. A record player does just as well for "listening music." Low, open shelves should line some of the walls to provide space for toys. Orange crates, when sanded smooth and colorfully painted, make attractive and inexpensive shelves.

Toys should be graded to a child's physical and mental development. They are not merely play things, but actual teaching tools. For example, while children play with dolls, the teacher can liken their care for the dolls to God's care for the children.

Floor area set aside for playing with large blocks insures working space and freedom from interference from other activities for young builders. Accessory block-play materials such as rubber cars, airplanes, animals and people increase the possibilities for creative play.

Simple, easy-to-manipulate puzzles

should be arranged on a table where children may quietly enjoy them. Clay is a delightful medium for children to make primitive but pleasing objects. Housekeeping equipment is desirable, so they can act out the familiar routines of the home.

Crayons should be large and thick, with the paper removed so that the children may color with the sides as well as the point of the crayons. Crayons with a soap-like base are now on the market so that crayon marks can be easily rubbed off from furniture.

Pictures should be large, preferably colored and void of confusing details. The Bible pictures should teach love, kindness and obedience, as demonstrated by other *little* children. Often nursery children will identify themselves with youngsters in the pictures. Pictures are most effectively displayed when placed on a molding or picture rail around the room, or on a bulletin board at the children's eye-level.

Books should line the open shelves in one corner of your room. There are a variety of good nursery books on the market. Homemade books relating to Bible stories meet a real need in the nursery. Buy durable scrapbooks from the dime-store in which to paste pictures, or make books from cloth or oilcloth.

Rest mats for the children's relaxation vary from a paper napkin to be used on the table for a pretend pillow if space is at a premium, to washable rugs, towels or mats, if there is room to rest on the floor.

A nature center should include a table on which are placed nature specimens, such as flowers, rocks, tadpoles, or perhaps a bird or a goldfish. Rich opportunities for driving home spiritual truth arise in this corner.

Miscellaneous supplies include blunt scissors, cleansing tissues, paper and cloth towels for wiping sticky fingers, and a first-aid kit.

If it is not possible to have an ideal room, arrange available space to the best possible advantage for the child. Always be on the alert for possible improvements.

Nursery class enriches a child's life and surrounds him with a world in which he is an important figure, a world which has been cut down to his size, his needs and desires. A good nursery, however, must be more than adequate space and equipment. Never lose sight of the fact that the teachers are key figures in the nursery situation. They are "substitute" parents and should be trained to understand the special problems of little children. Most important, they should have a real vision of what a constructive nursery program can do spiritually for a little child. END

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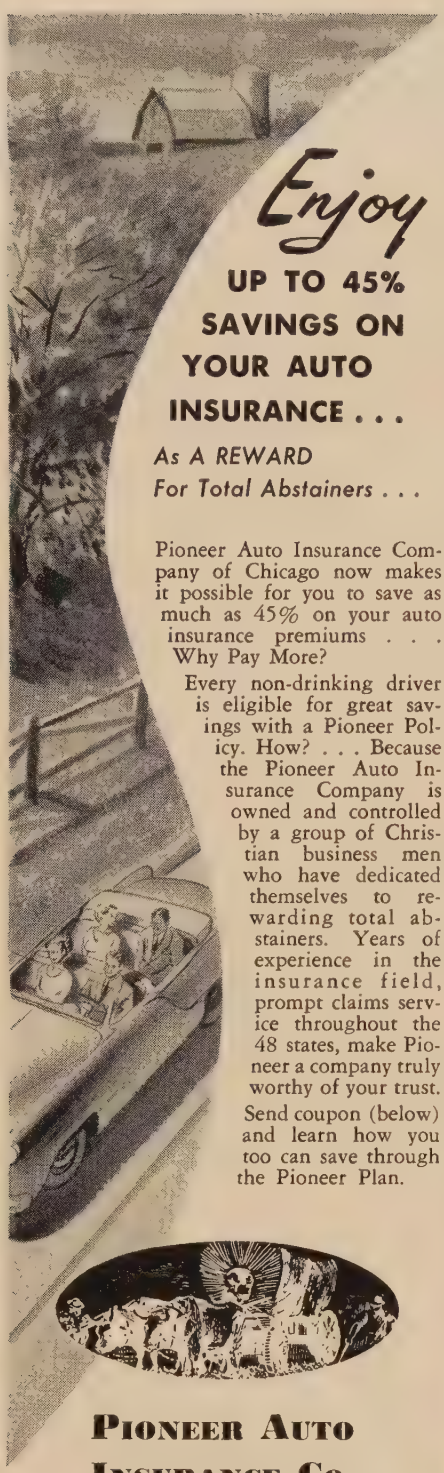

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How Safe is Your

by Clarence Hubbard

IS YOUR church a poor insurance risk? Are you spending needless dollars of the Lord's money because safety hazards increase your insurance rates? And worst of all, are you endangering the lives of men, women and children who come to satisfy their spiritual needs?

For many years policies issued on churches have been a "red flag" to insurance examiners, and thousands of "church risks" have been turned down.

Why? Two factors mainly contributed to this: the size of the structures involved and the unoccupancy during part of each week. If an electric "short" starts a fire in the ceiling or walls of a church, there may be no one there to immediately detect it.

A very fine church recently burned because the electric wiring had been concealed inside of the wooden pillars supporting the roof. The circuit "shorted," no one was present, a concealed fire slowly spread and eventually the whole roof collapsed.

About the Author

Clarence Hubbard, an executive in a large insurance company, is the author of a textbook and more than 500 articles on insurance topics. In constant demand as a lecturer, he is an instructor of a casualty insurance class and a columnist in several insurance periodicals.

In the colder areas of our nation, heating systems have produced the most fires. In the old days, coal-fired furnaces got too hot when left unattended, or the furnace was "forced" on Sunday. The oil burners and gas furnaces of today still "get away" when no one is around.

In recent years the fire loss ratio on churches has been reduced, due to the rebuilding of church buildings. The old type, large-size frame church has seen its day. Most of the newer churches are fireproof or semi-fireproof. Moreover, fire department protection has expanded in many communities; the electric wiring is now in rigid conduit, and methods of heating have been improved. But still the number of churches which burn down each year is incredibly high.

What can you, a church leader, a property committee chairman, or a clergyman do to bring down insurance costs and *make your church safer?*

Don't build a fireproof church, meaning either a poured concrete structure, or a hollow tile edifice, brick faced; or a stone church and then spoil it all with a wood roof.

A wood roof increases your fire insurance rate. Try to put on a metal roof on steel trusses, or a concrete slab roof or a steel deck roof.

A steeple is a lightning hazard unless properly rodded. Some lightning rods corrode in time. Others are badly

This church, insured for only half its real value, suffered an enormous loss.

Church?

installed. Insist on a lightning rod installation authorized by the "Underwriters Laboratories." They issue a plate testifying that they have examined the materials from which the rods were made and that a blue-print of the installation is on file with them.

Where cooking is allowed, hooded stoves, properly ventilated, are a "must" for a safer church.

Any church committee can, through their insurance agent, obtain the free services of a fire insurance service engineer who will inspect the properties and without any charge recommend what can be done to further safeguard buildings.

You can also submit blueprints of planned church construction to the nearest fire insurance rating bureau. The rating engineers will study such blueprints and make constructive recommendations, for further fireproofing of the buildings.

Make certain that your roof is always in good repair and avoid aluminum and slate roofs. They are susceptible to wind and hail.

Wood shingles resist hail best but their use creates a fire hazard. Steeples, unless supported on skeleton steel, are subject to severe windstorm damage.

It is no sales argument on behalf of any insurance company to recommend that a full program of insurance be adhered to by church leaders. In one church, as the last member turned off the light switch after a night committee meeting, a spark resulted and an unobserved accumulation of gas which had leaked into the church basement from a broken gas main in a nearby street, exploded and completely destroyed the building. The church recovered under the explosion section of the extended coverage endorsement attached to their fire insurance policy.

While fire, windstorm and hail will be the chief hazards to church buildings and can be safeguarded against by structural improvements insisted upon by church leaders, there are other important coverages.

In position of relative importance is the church comprehensive liability policy. In one contract this combines general liability for any accidents with automobile liability on the cars used by paid workers. It also includes the important non-ownership automobile liability. A few months ago a Sunday school teacher in a midwestern church gave a child a ride on the fender of

(Continued on page 54)

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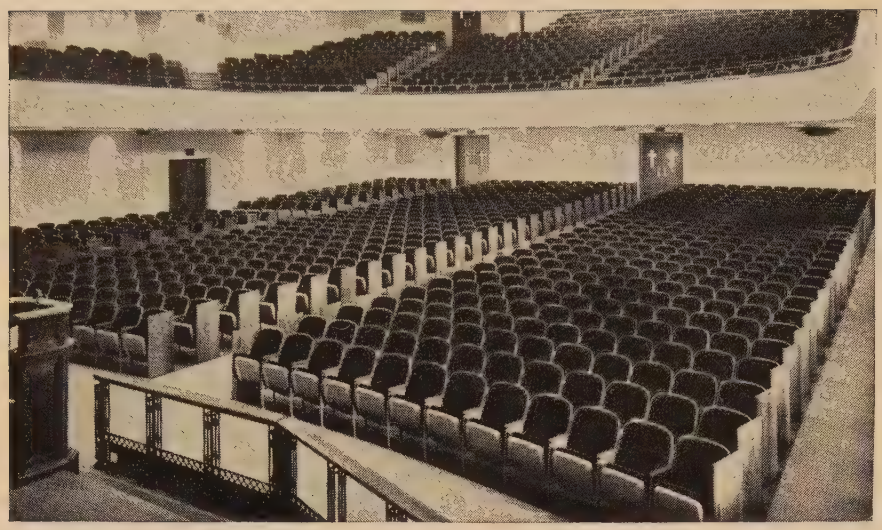

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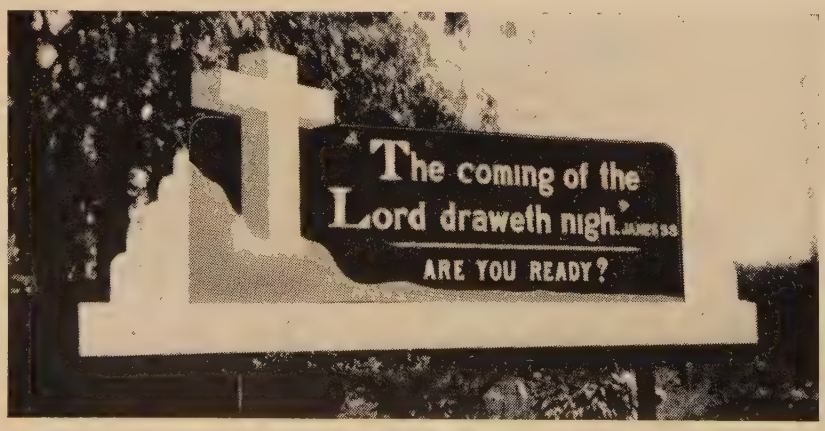

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How to Solve Your Storage Problems

by Lester Whiteman

DOES this happen to you? You want to use a flannelgraph board, slide projector or some other piece of church equipment. You are told to look in at least five or six different places where it "might be" and to ask half a dozen people who "used it last." Finally you track it down to Mrs. Brown, who indignantly informs you that she put it back where it belonged. The trouble is — where does it belong?

Probably the biggest reason for most church storage problems is lack of storage space. Consequently, things are squeezed in wherever an empty corner is found, and some people, not finding a ready space, just don't bother to put them away at all. In many churches one general "junk room" contains everything from brooms to ping pong balls.

If you are building a new church, you should include adequate storage space in your plans. Storage must be provided for kitchen and janitor supplies, Sunday school supplies and equipment, recreational equipment, wraps, office supplies, books, choir robes, chancel and stage furnishings, and a multitude of other items.

Hanging coats in the entrance way of the church interferes with traffic. Space should be accessible in a room or closet off the foyer. Somewhere in the foyer a table with drawers or a cabinet should be placed for the guest book, bulletins and literature. Song books, too, may be stored here.

A carefully planned church kitchen saves time, work and nerves. Each storage area should be designed to accommodate its particular need. These areas should be arranged in sequence from delivery of food to preparation, cooking, serving, dish washing and storage. A pantry and refrigerator for incoming groceries should be near the service door. Preparation storage will house peelers, slicers, etc. When planning utensil storage space keep in mind that cooking for large groups involves large utensils. Dishes, glasses and silverware need cupboards near the dining hall.

The janitor should have his own room for brooms, mops, vacuum, lawn mower and other tools and supplies.

In planning storage room, be sure to consider large items such as screens, store windows, scouting equipment, etc.

In both the pastor's study and the library, allow plenty of space for book shelves. High windows will free a large wall area for these shelves. Take advantage of the many new types of fine office furniture, filing systems and storage cabinets now on the market which are designed to conserve space.

Cluttered pulpits demonstrate the need of storage for the chancel. A sacristy or other provision for the sacrament should be made. Choir robes and musical instruments need closets or racks. Items like flower baskets, stage settings and extra chairs must be out of sight when not in use.

The use of visual and other teaching aids makes ample Sunday school storage space more necessary than ever. Each class should have its own storage space in addition to a space for storage of general equipment used by the whole Sunday school.

Movable storage wall partitions between class rooms will solve this problem. Movable partitions also make it possible to adapt rooms to various size classes. These storage walls may contain a cloak closet, shelves, cupboards, drawers, built-in blackboards, flannelgraph boards and bulletin boards.

If your church has no prospect of an ideal new building in the near future, you can still make the most of what storage facilities you possess by organizing the area with more shelves and partitions and by extending cabinets to the ceiling. Be sure to use every available inch of space. For instance the space under a raised stage or chancel could be utilized.

Buy or build furniture which contains storage space. One cozy nursery has very unusual and attractive cribs. Each crib is a 30" high cabinet with a crib-height fence around the top, in which is a small mattress. The cabinets are used for toys and equipment.

In one church a unique desk, which is a complete office unit in itself, was designed for the Sunday school secretary. It is v-shaped to fit into a corner, thus taking up a minimum amount of space. It is built somewhat like a kitchen cabinet with a diagonal across the corner, drawers under the desk top, storage cabinets below and shelves above.

These are just a few suggestions for solving storage problems. But remember, adequate space isn't all that's necessary. Unless things are *kept* where they belong, all the storage space in the world won't preserve order. Make sure that everyone using equipment is familiar with the proper place to put it and keep all cabinets and drawers labeled so that no mistakes will be made. If everyone cooperates, your church will glorify God with its neat and uncluttered appearance. END

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MISSIONS

Reds Vex Indo-China Missionaries

Indo China's Gethsemane

MISSIONARIES fleeing before the Communist tide in Indo-China have left behind at least 117 native churches in the engulfed territory. And they are preparing for complete abandonment of the field if necessary.

That is the information given CHRISTIAN LIFE Magazine by the Rev. Louis L. King, Far East secretary for the Christian and Missionary Alliance, the agency which has sole responsibility for mission work in Indo-China.

King is now in the Far East taking charge of the "probable evacuation" of 150 missionaries and their children in front of the Red armies.

The American State department, said King, has already banned the sailing of any new missionaries to the area pending "clarification" of the war there.

King said, "As the Reds advance, our missionaries will be shifted south. They will not actually leave the country, however, until ordered to do so by the American ambassador. We'll stay until the last possible moment."

Women and children will be given first consideration when that order comes, said King. Evacuations from the interior will be by air.

If the door actually closes in Indo-China, the CMA missionaries will be deployed into other fields, King indicated. Some will proceed to the Philippine Islands, others to New Guinea, Indonesia and other Southeast Asia sectors.

Dr. A. C. Snead, CMA foreign secretary since 1921, added a warning which indicated that the displaced missionaries may not get to stay long in their new fields. He said, "If the nations allow Indo-China to fall to the Communists, it is likely that all of southeast Asia, India and Indonesia will be under Red control within a few years."

Army Learns from Missions

NOBODY CAN improvise as well as a missionary. A recent technique developed by missionary aviator Nate Saint in South America won the interested attention even of U. S. military brass at a demonstration put on by Moody Bible Institute at its airport near Chicago.

The technique involves the pinpoint delivery of supplies to remote mission stations without airfields with the accuracy — but not the use — of a helicopter.

Nate found that he could play out a bucket on the end of a long rope, from his cub plane then circle over the spot where he wanted to drop it and soon the bucket would be practically stationary at the bottom of the cone made by the circling plane and the extended rope. He could then lower the bucket to the ground by circling the plane lower. A telephone (with wire wrapped around the rope) can be lowered to the waiting missionary enabling him to converse with the pilot as he circles above.

Interest of the military in the new technique is obvious.

Its chief value on mission fields, however, lies in the safe delivery of medicines, delicate instruments, etc.

A Roman Catholic missionary at Wewak, New Guinea, has come up with another innovation. He found that a mixture of local sand and volcanic ash would make a floor as durable as concrete. The discovery is invaluable in a country where there is little cement and many termites which destroy wooden floors.

EVANGELISM

Grocerman's Gospel

AN AMAZING religious phenomenon of our time is the crusading layman, Howard E. Butt, Jr., 27, a well-to-do owner of a chain of grocery stores in Texas.

Butt, with four aides, recently concluded an eight-day revival meeting in Mobile, Ala., at which total attendance approached 85,000 and 1,400 decisions were recorded.

In average attendance and decisions, this compares favorably with some of Billy Graham's top campaigns.

Butt has been in recent weeks the recipient of top publicity in national media, including an extensive writeup in *Time* magazine. He receives no pay for his preaching and provides for his own expenses. He is one of the outstanding examples of a 20th century phenomenon — the increasing participation by laymen in the church's prime responsibility — winning souls.

The H. E. Butt Grocery Corporation of

BULLETIN: U. S. Big Cities Next?

The smashing success of Billy Graham's London Crusade has enlarged his "vision and faith" so that he might now hold meetings in America's largest cities, New York, Chicago and Philadelphia.

Billy's closing meeting in Wembley Stadium, London, brought out a crowd of 120,000 persons. It brought the total attendance in his three-month campaign close to 1.5 million. At its end, Billy said: "I never had the faith to go to New York, Chicago or Philadelphia, but I feel if God can accomplish this in London He can accomplish it in other cities."

'GOD'S GROCERMAN' DRAWS THEM IN MOBILE
Alabama crowd hears Howard Butt's team in record meeting.

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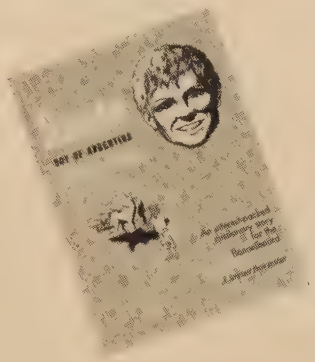

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which Butt is vice-president and personnel supervisor, owns and operates 70 supermarkets and related industries such as a bakery, cannery, ice cream factory and a construction firm.

Butt's Mobile crusade, typically, was sponsored by 67 Baptist churches of the area, but "involved" churches of other denominations. On the closing night, in a huge stadium, 485 people made decisions for Christ. Butt told the new converts, "Read the Bible, pray, get in your church and tell other people what Jesus has done for you."

New Plan for Wyrtzen

AFTER SHOWING phenomenal success for 13 years in his Saturday night "Word of Life" youth rallies, Jack Wyrtzen, the band-leader-turned-evangelist, has now staked out claims for Friday nights and Sunday afternoons in a series of Philadelphia and Boston meetings. Friday night crowds ran up to 4,300, with 9,000 attending the closing rally in Convention Hall. First decisions totaled 800.

In Boston the Sunday afternoon services started in Park Street church, but crowds forced moving to Boston Opera house for the last two meetings. Wyrtzen, planning more similar campaigns, says he believes them a possible solution to delinquency in the big cities.

YFC to Indonesia

CELEBRATING "ten years of miracles," the burgeoning Youth for Christ movement announced that the 79th country to hold YFC rallies on a regular basis had just come into the fold. In Indonesia a rally was held in Djakarta. It was attended by 1,200 persons with 169 "seekers." On the platform was A. M. Taumbunan, vice-president of Indonesia's parliament.

Assist by Christian Life

IF BERLINERS get a chance to hear Billy Graham, an assist may be credited to CHRISTIAN LIFE. It happened like this, according to our Berlin correspondent, Paul Haueter.

Plans were begun — with Haueter assisting — for Billy's June 27 Berlin meeting early this year. Billy had agreed to come. And Haueter sent a story to this magazine on the rally plans. But after Haueter sent the story Billy told Bob Evans and Jerry Beavan, who were setting up his rallies on the continent, that he might not be able to go to Europe.

Then the April issue of CHRISTIAN LIFE was handed to Billy in London and he saw Haueter's article detailing the extensive planning. Billy phoned Evans in Paris and said, "Say, did you see this article by that fellow Haueter in CHRISTIAN LIFE? Why, Berlin and the rest of Europe are expecting us. So now we will have to go!"

Evans and Beavan rushed to Berlin to get things going again. Together with Haueter they inspected the huge Olympic Stadium where the rally will be held.

▸WORLD

Notes From All Over

RECENT GENERAL elections in Belgium

HAUETER, EVANS AND BEAVAN IN BERLIN'S OLYMPIC STADIUM
A mighty meeting seemed more certain

brought the downfall of the Roman Catholic government. The Belgian Gospel Mission points out that this will not increase Protestant liberty to preach the Gospel but may offer a possibility for obtaining of war damages of $15,000 to the mission. ■ The East German Communist government relented its pressure enough to permit the erection of a church in Stalinstadt, the Soviet zone steel city which was called by Communists "the first Socialist city of Germany." It had originally banned church construction. ■ An Athenian court acquitted a Greek Evangelical pastor, Rev.

Costa Rica Protestants Hit

by Elisabeth Fletcher
CHRISTIAN LIFE *Foreign Correspondent*

Archbishop orders Roman Catholics to shun mission aid and medical care.

THE Archbishop of Costa Rica has issued a pastoral letter — published with front page headlines — which is in effect a declaration of war against the Protestant missionaries.

Recently, the Costa Rican republic, which up until now has been progressive, democratic and liberal, was dedicated by the archbishop to the "Sacred Heart of Jesus." The constitution states that "The Apostolic Roman Catholic religion is the religion of the State, which will contribute to its maintenance." Recently, too, the Jesuits, whom Costa Rica's past presidents expelled, are coming back. Missionaries have never had the freedom that is experienced in a country where Church and State are divided.

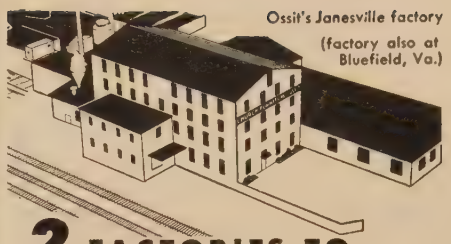
In his letter, the Archbishop, Monsenor Odio, called attention to the "grave danger of Protestant penetration." He continued, "Protestantism prepares the way for Communism. The Catholic faith is the only invincible defense against Communism. It is our obligation to call the attention of everyone to the increasingly large proportions of Protestant propaganda, and to the necessity of taking steps to remedy the damage it is causing," he admonished.

"We Catholics have the right to practice our religion without suffering continual annoyances, and to conserve the inheritance of our traditional faith. It is necessary to cut off all unnecessary relations with (Protestants) as far as possible . . . not admitting them in our homes, nor listening to their radio programs and turning over to the priest or destroying immediately any printed propaganda that may fall into our hands.

"One may not go to hospitals or sanitoriums of Protestant propaganda. . . . The evil that threatens us is serious. We must leave nothing undone in trying to remove such an enormous evil.

"Yet one great reason for confidence comes to fill us with comfort. This is the Year of Mary. If we go to Her with true confidence and filial piety, the Virgin will save us from the danger. By her intercession we will triumph."

Costa Rica has a new president, dynamic Jose Figueres, one of Latin America's most-to-be-watched leaders. The Christians of this country ask the prayers of their brothers everywhere.



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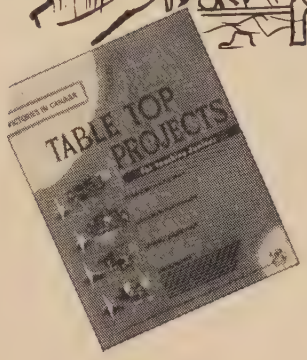

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Angelos Damaskinidis, of a proselytism charge. He had been accused of distributing and urging people to read copies of the New Testament in modern Greek. ■ International Missions, Inc., has enlarged its work in West Pakistan with six new missionaries.

Revival In France

WILL FRANCE ever know a spiritual revival? Yes, say some Assembly of God leaders there, and "strange to say, the effects of a movement of the Spirit of God now under way are being felt in the midst of the Romish church, rather than in Protestant circles.

The news was issued by an assembly publication, "Servir en L'attendant." It states that a "Back-to-the-Bible" movement is being encouraged by certain members of the hierarchy. And a Loire shop window recently exhibited three copies of God's word among Roman Catholic paraphernalia, with a large poster calling for daily reading of the Scriptures.

Ex-priests of the Roman Church, who have not affiliated with Protestantism are publishing a series of booklets, "The Wind Bloweth." The first dealt with the conversion of a Spanish Jesuit. The second is entitled, "Holy Scriptures, Living Word," and points out how the early fathers of the church really believed the true Gospel.

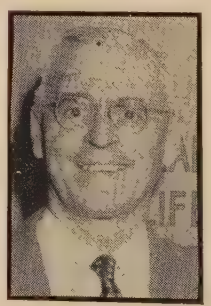
Some Catholic churches have formed Bible study groups.

All of which may cause a prophecy, published by a Communist journal, "Paix et Liberte," to fail. It wrote in a recent issue: "The Gospel is a much more powerful weapon for the renewal of society than is our Marxist philosophy. All the same, it is we who will finally beat you. . . You give only a little time and hardly any money for the Gospel of Christ. . ."

DENOMINATIONS

No Defeat for Alliance

AMID PESSIMISM over the Indo-China debacle (See Missions) the Christian and Missionary Alliance chose a new president and heard a fighting speech at its 57th annual council meeting in Chicago.



TURNER

Because of the spiritual fervor of the convention, some Alliance leaders indicated that they believed it marked a turning point in the denomination's history.

Named to head the farflung mission-minded church was the Rev. Harry L. Turner of Attleboro, Mass. He replaces the Rev. Dr. H. M. Shuman, 75, who headed the organization for 28 years. Rev. Turner said, "Let us be willing and ready to use every legitimate method to extend the Gospel. We must not permit any kind of pessimism to hinder our world vision".

He called for an acceleration of the Alliance's policy of establishing strong national churches.

Assemblies Move Tracts

YOUNG PEOPLE of the Assemblies of God are engaged in passing out eight million tracts this year in an intense evangelistic effort. Name chosen for the program is the "One-Eight Crusade," taken from Acts 1:8, which reads:

"But ye shall receive power . . . and ye shall be witnesses." The effort was preceded by a nine-lesson course in personal evangelism prepared for local Assemblies of God pastors to present to their youth groups. The distribution will be done by the 86,000 members of the denomination's "Christ's Ambassadors." Each member is to distribute eight tracts each week of the year.

New General for Army

COMMISSIONER Wilfred Kitching, territorial commander in Britain and a Salvation Army officer for 40 years, was elected General of the worldwide organization at its high council meeting in London early in May.

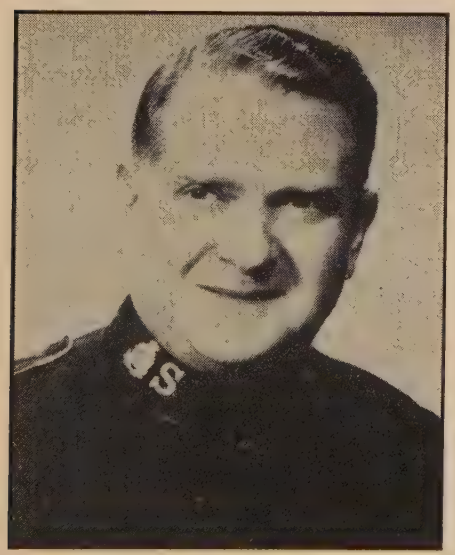
He succeeds Gen. Albert W. T. Orsborn. The new general is a son of Commissioner Wilfred Kitching, a close associate of the Army's founder, Gen. William Booth.

Prior to becoming British territorial commander the new general headed the army's work in Australia's Southern Territory, and for a time he was territorial commander in Sweden. He is chairman of the organization's International Music Board and has held other posts.

NATIONAL

NAE Convenes

SIX HUNDRED delegates gathered at Cleveland's Hollanden Hotel for the National Association of Evangelicals' convention in April. They named Dr. Henry H. Savage, Pontiac, Mich., as president, and elected other officers as follows: Dr. P. P. Petticord, Portland, Ore., first vice president; Dr. Ralph Riggs, Springfield, Mo., second vice president; Arley Bragg, Chicago, secretary; Dr. Rufus Jones, Chicago, treasurer; Seth Rohrer, Elkhart, Ind., chairman of the finance committee; and Rev. C. C. Burnett, Cincinnati, chairman of the convention program.



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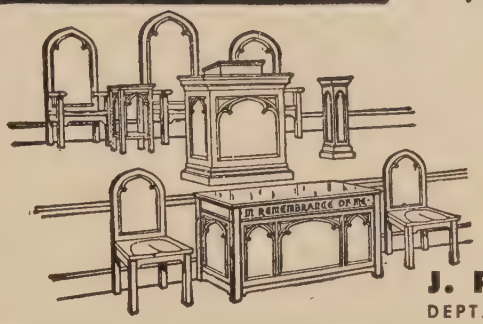

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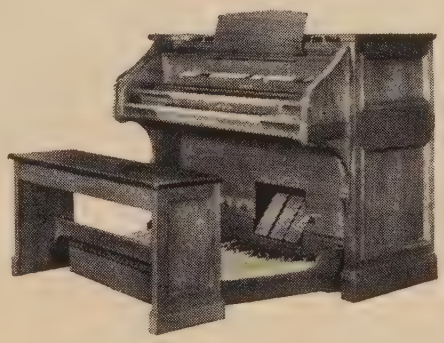

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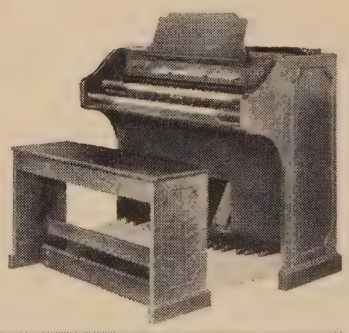

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The Rev. George Ford, named associate executive director, said the convention "exceeded expectations — particularly in its spiritual tone."

Capacity crowds of more than 1,100 persons attended evening meetings in the hotel ballroom. Dr. Paul Rees, retiring president, flew from Britain to give a first-hand report on the Billy Graham campaign.

War On The World Council

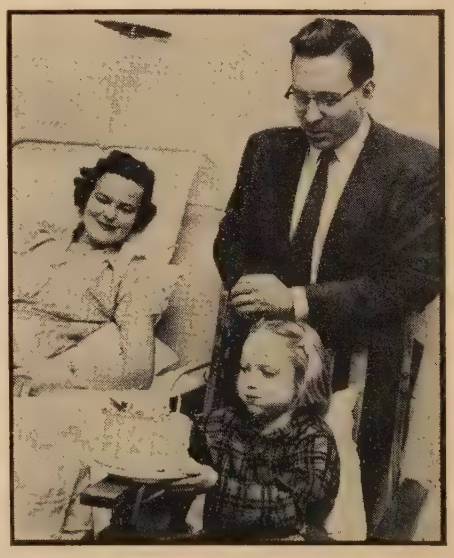
CHRISTIANS find it hard to be neutral about the American Council of Christian Churches. Most will agree, however, that the ACCC has a genius for sharply defining issues which might otherwise remain fuzzy and dangerous.

The ACCC was at its guardpost during its recent convention in Johnson City, N. Y., and it opened fire on the World Council of Churches which meets in Evanston, Ill., in August.

The issue: Should representatives of the WCC who are avowed Communists be allowed to enter the U.S.? In a strongly worded resolution, the ACCC stated: "Since we expect our government to maintain a rigid barrier against all enemies who would invade our country; therefore we . . . oppose the entrance of such in the name of religion or under the guise of World Council representation, to spread Communistic propaganda and secure information that would be helpful to them in accomplishing their aim to destroy our democratic form of government and our freedom to preach and practice the doctrines of our Christian faith."

The ACCC appealed to the State Department to prohibit entrance specifically for Prof. Josef L. Hromadka of Prague, Czechoslovakia, and Bishop Albert Bereczky, head of the Hungarian Reformed Church.

In other action, the ACCC convention called upon the U. S. to withdraw from the United Nations which it described as "an instrument for Red prestige and propaganda." It also attacked the Revised Standard Version of the Bible as "distorted" and decried the establishment of a "Chief of Religious Policy" for the U. S. Information agency.



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The ACCC got a quick answer in a return salvo from Charles P. Taft, a member of the WCC central committee. Taft said that barring churchmen who live behind the Iron Curtain would be "a foolish position." He added, "None of those visitors are going to divert, convert or subvert any of us. They will probably find out many things about America contrary to what they have been told and go back home with their Communistic beliefs shaken."

PEOPLE

Through the Fire

A YEAR AGO Charles Troutman, associate general secretary of the Inter-Varsity Christian Fellowship, took his wife and three children to Australia to help the movement there. Last February two of his children and his wife came down with polio.

Troutman carried on, saying: "I can't understand it, but I don't question God's judgment."

Officials at the Sydney Hospital, where the three are confined, said Mrs. Troutman is the most cheerful patient they have ever had. All three are out of danger, but paralysis remains in Mrs. Troutman's legs.

Paragraphs about People

CHARLES B. ("Chuck") Templeton is resigning as full-time evangelist for the National Council of Churches, to become secretary of the evangelism division of the Presbyterian (U.S.A) church's Board of National Missions. Templeton was one of the early organizers of the Youth for Christ movement before joining the National Council. ■ Pin-pointing a growing idea that the best answer to the atomic age is return to Christianity, Dr. William G. Pollard, physicist who helped develop the atom bomb, has become an Episcopal priest. ■ Dr. Myron F. Boyd, director and speaker of the radio network program, "Light and Life Hour," was named president of the National Holiness Association at its 86th annual convention in Detroit. ■ Rogene O. Weathers has been named vice-president of John Brown University. ■ The Rev. Clifford Hartzell, Philadelphia mission superintendent, was elected president of the International Union of Gospel Missions at its 41st annual convention in Mobile, Ala.

FILMS

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BOB JONES University students — accustomed to thespian excellence on their campus — are actors in a full-length religious film in color being made by the university's Unusual Films studio. The movie, "Wine of Morning," was written by Bob Jones, Jr., and deals with the life of Barabbas, the robber released by Pilate.

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EDUCATION

Pusey Hits Schools

DR. NATHAN M. PUSEY, whose first task at Harvard University when he took over as president was to extract some of its Unitarian philosophy, took out after the public schools in a recent talk. He warned that "American education's failure to recognize the role of religion in human life has been partly responsible for this country's present social turmoil."

Speaking at Columbia University's bicentennial program, Pusey added, "Only with an awakening to God's purpose is there likely to be an enduring desire and the courage to stand for freedom."

NAE Urges Christian Schools

THE NATIONAL Association of Evangelicals, while not associated with Dr. Pusey (see above), got into the same fight at its convention in Cleveland. It called on Christian citizens to demand dismissal of educators who perpetuate systems "inimical to the moral and spiritual welfare of our children." And, "if all efforts fail", the NAE urged Christians to organize their own schools.

RADIO T-V

Screams On The Screens

THE TELEVISION viewing taste of children is just what everybody feared it was. They like violence, screams and murder, according to the first major study made into family TV habits.

Children average 13 hours a week before the screens. The majority of children's TV shows are westerns — averaging 10.5 violent episodes per hour, with some as high as 25 such scenes per hour. Nearly 70 per cent of parents favored children's TV fare as it stands. Some 25 per cent, mostly in upper income brackets, are very critical and want radical improvements in television.

TV set ownership was found to be one-third more frequent in Roman Catholic homes, Jewish and mixed households than in Protestant homes.

The survey covered a five per cent sample of the population of New Haven, Conn.

Apology from Godfrey?

ON A RECENT telecast Arthur Godfrey quoted two Bible verses during a soup commercial. The World Home Bible League, which distributes Scriptures, thought it was extremely distasteful.

William Chapman, founder of the league, and William Ackerman, international director, in a wire to Godfrey said the references were "intolerably obnoxious to all who believe in God."

According to Ackerman, the texts used, which deal with the need for faith in things unseen, were quoted by Godfrey as applicable to his sponsor's chicken soup, which he said contained chicken that couldn't be seen. Ackerman demanded an apology in behalf of "all who believe in God and have faith in the power of prayer." Godfrey struck "one of the lowest notes in television history," Ackerman added.

MISSION TO SHANGRI-LA

by Gerald Smith

Veiled by mystery, clouds and mountains, the unexplored Baliem Valley of New Guinea and its 150,000 savage Dani tribesmen confront three air-borne witnesses for Christ.

From the air New Guinea's Baliem Valley looks serene; what it actually is, however, only three missionaries know today.

PRAYING, persistent missionaries in New Guinea have just completed the first chapter of one of the most amazing and most daring, gospel "invasions" of the century.

"Shangri-la," that rugged, isolated New Guinea valley where the U.S. Army spent 47 days and a small fortune in rescuing three crash-surviving American personnel in June, 1945, is no longer a land that men and time forgot.

The Christian and Missionary Alliance flashed the news to waiting churches and prayer bands that on April 21 there had been a successful air invasion of Shangri-la, the hidden valley of the Baliem River, walled in on all sides by the steep, cruel mountain ranges which tower 16,000 feet and higher.

In 1945, the military had been forced to bend almost super-human effort to literally snatch its survivors by air out of the valley. Nine years later, the Christian and Missionary Alliance board surmounted the "almost impossible" in planting three willing, pioneer missionaries on that primitive valley floor.

For several days after the invasion, the valley people avoided any contact with the mission party. When the plane returned from its most recent trip, it was learned that contact on a friendly basis finally was made on April 26.

The fliers said they had been told by the mission group that agreement had been obtained from the tribal leaders for the building of a station and the conducting of missionary activities.

Today Christian and Missionary Alliance leaders are praising God for His guidance and are seeking prayer support from every Christian.

The three sacrificial missionaries face an unknown future among 150,000 often-cruel and heartless Dani tribesmen. Aided only by a small group of converted Kaupuku tribesmen from another section of primitive New Guinea, the three have burned all their bridges behind them.

Einar Mickelson, captain of the valley team, has already spent 15 years among other stone-age tribes on the

Bernard King (center) made the reconnaissance trip with pilots Lewis and Ulrich.

Christian Life

Project 3

Promote missionary vision and action.

island. Lloyd Van Stone, a native Texan, graduated recently from St. Paul Bible Institute. H. Myron Bromley, formerly linguistics professor at St. Paul Bible Institute, has the job of reducing the Dani speech to writing and then translating the Bible into it.

Up-to-date news on the invasion comes from Rev. Bernard King, C&MA field representative, who recently returned from a month's visit with the Alliance missionaries in New Guinea.

Last year, King had been authorized by the denomination to buy the "right airplane" and arrange for its base and headquarters at Hollandia, on Dutch New Guinea's north coast.

No American manufacturer was making an amphibian two-engine airplane of post-war design, so King took the problem to Ireland. At Belfast, in the Short Brothers and Harland factory, the powerful new twin-engine Sealand amphibian completely met the missionary aviation specifications. The plane provided the necessary safety factors for mountain flying, had rapid take-off and climb characteristics and satisfied the load requirements for a missionary supply plane. The cost was $110,000.

In Ireland it was christened "The Gospel Messenger" and was tested extensively. The two pilots, Albert Lewis and Edward Ulrich, both Alliance missionaries, then made the flight to New Guinea by way of Paris, Rome, India and Australia. Lewis, 41, a former Canadian contractor, served with distinction with the Royal Canadian Air Force during the last war. Ulrich, 31, a missionary graduate of St. Paul Bible Institute, was a pilot with the U.S. Air Force during the war.

After the plane arrived in New Guinea, King joined the pilots for an official survey flight, inspecting the route of the future invasion of Baliem valley.

Taking off from its coastal base at the modern airport which sprang up at Hollandia during World War II, the Sealand amphibian began the long, arduous climb of more than an hour towards that valley pin-point 100 miles inland.

Intently, the pilots took the climbing airplane over the first range of mountains, then up and still up. "After flying for an hour, we were in clouds and cruising at 10,000 foot altitude," King noted. "Flying in at that height, I discovered something that no one had made very clear to me—clouds hang over the highest peaks almost literally day after day and air navigation must be calculated by the plane's instruments. It certainly is no place for a small single-engine aircraft."

The air entrance, which according to the missionaries is the only entrance into the hidden valley of the Baliem, is more than 9,000 feet in altitude at the bottom of a jagged mountain pass. "To have an adequate margin, we had to fly into the valley at 11,000 feet," King remembers.

Flying at 140 miles an hour, they could not glimpse the hidden valley below because of the clouds which swallowed everything for miles. Suddenly Al Lewis looked up from his computations and told Ulrich, "I guess we're not going to get in today. Let's get it out of here."

Mountain peaks slumber in their guardianship of the valley below and, traveling at 140 miles an hour cruising speed, aerial navigators have great respect for them. They seem always ready to reach out with snow-capped claws to bring to ruin the straining, pulsing mechanical craft of the skies.

"It doesn't help your thinking up there to remember that in similar circumstances in 1945 an Army transport plane crashed without warning against the side of one of these cloud covered peaks," King thoughtfully comments.

At once, the "Gospel Messenger" begins its turn. But even as it pulled over in the steep bank, the pilot spotted a tiny rift in the clouds. It was the opening they were looking for.

Swiftly, the plane responded and the dive into that small parting of the clouds began. Down, down, down, and suddenly the survey plane was out of the overhanging clouds, and below was the long sweep of the hidden valley, calm and peaceful-appearing from the airplane.

They flew up and down the valley several times, occasionally spotting some natives below. King relates, "We saw the carefully cultivated gardens, probably almost entirely of native sweet potatoes. We saw the mushroom-like huts for women, children and pigs, and the long houses of the men.

New Guinea tribesmen hold council meeting in characteristic long house.

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"Then lower and lower, until the pilots were holding the amphibian about 50 feet above the river, deciding where they were to land on the day of actual invasion."

Pilots Lewis and Ulrich picked out a stretch of river about 1,300 feet long, in which there seemed to be no rapid water and no obstructions, with a clear approach up-river. The valley floor is 6,000 feet above sea level, the instruments revealed.

No military invasion was ever more carefully planned than were the initial flights which deposited the missionaries, Christian natives and necessary supplies on the river bank.

The first load taken up from Hollandia included the two pilots, missionaries Mickelson, Van Stone and Bromley, and a young Kaupuku native, his wife and their two-year-old baby girl.

"To leave a party entirely of men in that totally unexplored valley would be a signal of unfriendliness and war," King observed. "The coming of a woman and child marked the party as being friendly."

Rations for only three days would be carried on that first trip. "This was invasion; there was no turning back even if the settling plane had been met with a shower of arrows," King said. "In that high altitude, with the rarefied tropical atmosphere, the cargo must leave the plane, because the plane would be unable to take off from the river with the same load it would lift from sea level at Hollandia."

For Mickelson, Van Stone and Bromley, it was all-out commitment.

Problems in the valley will be many and complex, the missionaries know. Continued dangers, privation, hard work, loneliness and perhaps even death lie ahead.

But confident of the prayers of Christians and the faithfulness of their Heavenly Father, they are boldly fulfilling their part of the commission to get the Gospel to those who have never heard. END

Portable Recorder Available

An answer to a long-felt mission need was seen in the news of a tape recorder which features fungus-proof treatment for tropical climates, rugged construction and simplicity of operation.

The new battery-powered tape recorder has been produced by the Amplifier Corporation of America. It weighs 12 pounds and contains inexpensive flashlight batteries that last 100 operating hours. Dual track recording provides uninterrupted playing time of two hours per track, allowing a total of four hours playing time on a five-inch reel.

For more information, check item 737-A on Reader's Service Card inside front cover.

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The gifted artist, Francis Chase, drew this striking picture for **The Christian and Missionary Alliance** . . . to appeal in 1949 for a new twin motor amphibian plane . . . with the caption, "**The great bird must fly against time**" . . . Praise God! during the week after Easter our plane landed four times on the **Baliem River** in **New Guinea** . . . leaving three white missionaries and ten Christian **Kapauku** tribesmen . . . with tents, equipment, and supplies in so-called **Shangri-la,** home of 60,000 stone age men of the large **Dani** tribe totalling 150,000 . . . Thus man's newest inventions take God's old, old story . . . into "**the land that time forgot**" . . .

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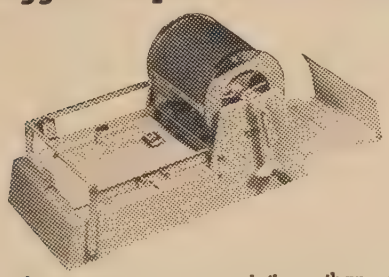

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CALL TO POLITICS

(Continued from page 11)

be confined to his public acts.

Question: What is the best reply to a "mud-slinging" opponent?

Gov. Clement: The best reply to mud-slinging is to decline to indulge in it.

Question: Where does the money for a campaign usually come from?

Gov. Clement: Customarily, it comes from persons and groups who are interested in seeing the candidate elected.

Question: Does a Christian have to be careful from whom he accepts campaign "donations?"

Gov. Clement: Yes. A Christian should, of course, be extremely careful in accepting donations for campaign expenditure. There are donors who would make contributions and expect favors that no conscientious man could comply with. Such donations should not be accepted.

Question: How often, if at all, does political obligation conflict with Christian convictions?

Gov. Clement: I know of no sound reason why one's sense of political obligation should conflict with his Christian convictions. There need be nothing unchristian about a patronage system. Patronage practices vary with custom. There is nothing unchristian about appointing to public office a person who has been helpful in securing your election, if you are sure of that person's qualification for the job. Unchristian demands are often made upon a person, but that is where the test of Christianity is applied. Those demands must be resisted—even if so-called friends are to be alienated.

Question: What are some specific ways in which Christian public officials make better government for *all*?

Gov. Clement: The Christian public official not only contributes to honest policy in public affairs, but sincerity in public service. The Christian way of doing a given job is to do everything that will accomplish the aim in view, and do nothing that would impede or imperil. In other words, the Christian is obligated to do his public duty fully and without fear or favor.

Question: Is it too much to say that if more of our highest war-time policy-makers had been consecrated Christians, America might have been spared the mistakes of Yalta, Teheran, and Potsdam?

Gov. Clement: Hindsight is so much easier than foresight that it places the after-the-fact critic in a suspect position. I am not on record as having issued a warning against the action taken in any of these meetings, and I will now refrain from criticizing the intentions of our wartime policy-

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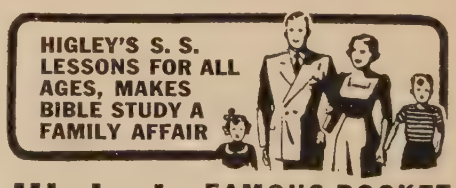

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makers. Neither will I question the sincerity of purpose or Christianity of men whose personal lives were not within my knowledge.

Question: Are there any particular spheres of government in which Christian character might count more than others?

Gov. Clement: Christian character counts for much in any phase of life—political, public and private. I don't see any reason for discriminating for or against any office on this basis.

Question: How about the older folks past the age, perhaps, of active political careers? What can they do?

Gov. Clement: Everyone of legal age can and should take an interest in the politics of his locality and his country, and vote intelligently.

Question: What about the ladies? How can they, as Christians, best serve in politics?

Gov. Clement: Christian wives and mothers have their first obligation to their husbands and families, but this need not prevent their taking an interest in politics. The obligations of operating the household may restrict a woman in the nature and extent of her public service, but she can always follow public affairs with interest, cast her vote wisely, and raise her voice where it will best serve. Those who can actively serve in public office without sacrificing any other primary obligation should be considered a welcome addition to the field of public service.

Question: What is the least every adult Christian should do in politics?

Gov. Clement: The least an adult Christian should do in politics is to keep abreast of public events in his community, state, and nation, and to vote honestly and intelligently.

Question: Would "Christians in government" provide a positive solution to the problem of "Communists in government"?

Gov. Clement: Yes. If Christians replaced Communists in government service in this country—assuming that there still are Communists in government positions—this would assure us of loyalty on the part of these employees, loyalty both to our government and Christian ideals.

Question: Is politics as much a "calling of God," to the Christian, as perhaps the ministry itself?

Gov. Clement: It is my personal view that politics can be and should be as much a "calling of God" as any other position or profession. I do not regard political office as of the same importance as the ministry, since I have always considered the ministry the highest calling of all, but the man who occupies public office may be as good a Christian as the minister. END

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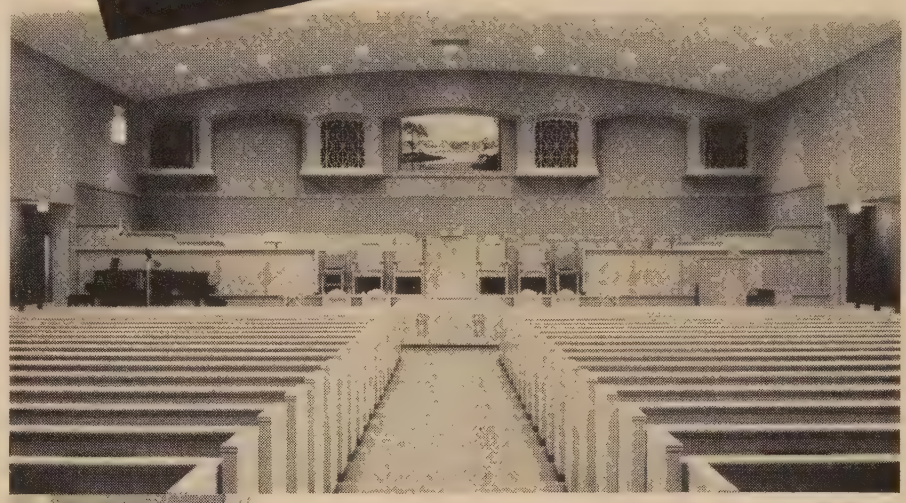

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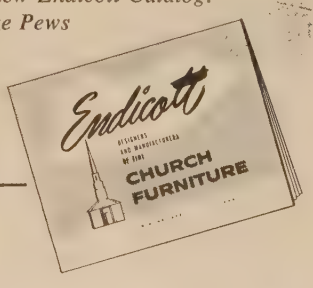

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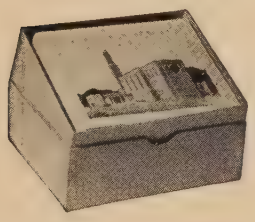

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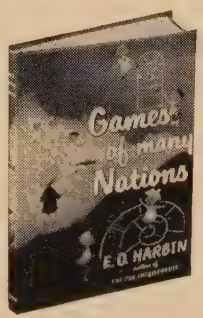

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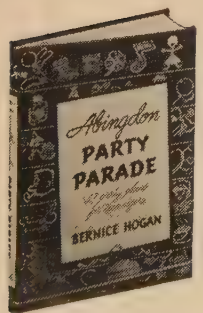

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FARTHER INTO THE NIGHT: *Missionary Adventure in French Indo-China. By Mrs. Gordon H. Smith. Zondervan. 247 pages. $2.50.*

THIS timely missionary adventure in French Indo-China appears in print as the entire world watches that exotic land. For several years Indo-China has been exposed to devastating battles as well as the sneaky haunts of guerilla warfare. Even now French forces are losing important strongholds to invading Communists.

Except for the World War years — 1941-46 — the Smiths' spiritual zeal has burned with increasing effect in the Banmethuot area of this war-torn, sin-laden land. The author writes, "Truly in this village the 'gongs in the night' have been changed to 'songs in the night'."

From the moment the Smiths set foot on the Indo-China bound freighter, the reader senses a tenseness of breath-taking adventure. Throughout the unfolding of the diary the air is electrified with the feeling that something big is about to happen.

Writing with an enviable mixture of journalistic finesse and just plain "down-on-the-farm" talk, Mrs. Smith describes the sickening heathenism of the various tribes, the glowing experiences shared with other missionaries on the surrounding fields, the lumbering, snorting elephants, the amusing monkeys, the deadly cobras, the sly, vicious leopards and tigers, the harrowing experiences encountered in daily travel by car, elephant, foot and airplane, and the heart-warming triumphs of bringing in the sheaves.

Readers will find themselves jogging along the dug-up, enemy-infested road with the Smiths as they travel in the convoy over the 250-mile span between Banméthuot and Saigon.

The entering of green missionaries on the several fields, the opening of new frontiers for Christ — churches organized, chapels built and a leprosarium established, precious souls experiencing saving grace, and the account of the revival fires burning all add up to a heart-felt victory.

But a story to be remembered within the whole epic of the book is that of the soul-rending conditions which still live on

BOOKS

LLOYD KALLAND
editor

ndo-China's Need

— facing the Christian church with an awful challenge. Describing the Mnong Nong villages, Mrs. Smith writes, "The lovely hillside villages were indeed miserable haunts of poverty. We walked through slimy mud up to our ankles to the broken-down shacks which were more like cattle pens or pig sties than homes. In fact we believe that many of the farmers in America would refuse to put their respectable pigs in such hovels."

Worse than this is the scene relating the cutting of a young girl's front teeth. The author says, "One day we saw a little Raday girl get her six upper front teeth sawed off close up to the gums . . . Why do they do it? It is their 'rite of passage,' their 'initiation ceremony' into manhood and womanhood. It is to prove that they are brave and courageous and ready now to be counted as adult members of their tribes." Those who refuse to have this operation performed are called cowards and are "jeered and laughed at."

Perhaps even more distressing is Mrs. Smith's record of the leper's plight: "Often they are eaten by tigers. Their bodies are covered with filthy sores. They are half-blinded by the disease; some of them hobble along on horribly crippled feet, and some have to crawl on their hands and knees."

This whole missionary adventure is one of intrigue, interest, education and challenge. With the passing of time much of this may be forgotten. But one statement made by Gordon Smith, the author's husband, will linger in the reader's memory. Two lepers — a boy of 12 years and his aunt — time and time again shuffled their way in from the dark, friendless forest over miles of difficult paths on aching, burning feet to the home of the Smiths to beg entrance into the leper colony only to hear the same saddened words, "There is no room for you yet."

And why is there no room? Is it because too many Christians are socializing themselves rather than evangelizing others who need Christ?

This book makes for mighty good and profitable reading.

Theology

PURITAN SAGE: Collected Writings of Jonathan Edwards. Edited by Vergilius Ferm. Americana Library Publishers. 640 pages. $7.50.

This volume of printed material, some about and some by Jonathan Edwards, is published in honor of the occasion of the 250th anniversary of his birth, October 5, 1703.

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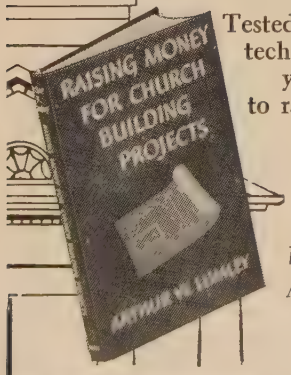

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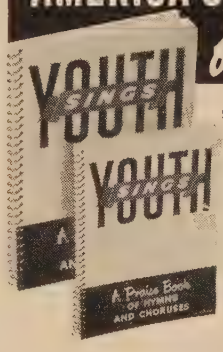

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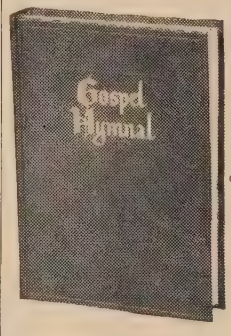

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Biblical

THE SYSTEM BIBLE STUDY. By Many of the World's Greatest Bible Scholars. Enlarged Edition of 1954. *The System Bible Co.* 1200 *pages.* $24.95.

This beautifully bound, leather covered book comes as close to being a library of biblical information as any on today's market. Most of the research for this volume was done in the Library of Congress, Washington D.C., Where scores of standard Bible helps were used. The work was first copyrighted in 1922.

The book is divided into two main sections. The first records historical and general information including a historical digest (Bible dictionary), chronological charts of the Old and New Testaments, the miracles and parables and photos of Bible lands. Section Two, which is divided into three parts, is a classification of the Scriptures. Part One deals with the laws of the Bible, prophecies and their fulfillments, a harmony of the Gospels, the gospel story woven into one, the teachings of Jesus, Scripture quotations, memory verses, promises, etc. Part Two relates information on how to study and teach the Bible, the years between the Old and New Testaments and a study of the difference between the versions of the Bible. Part Three is a discussion on character building, most of which is a recording of interesting and wise sayings of men of the past. The volume concludes with an index of over 5,000 key words and subjects mentioned in the book and several interesting maps.

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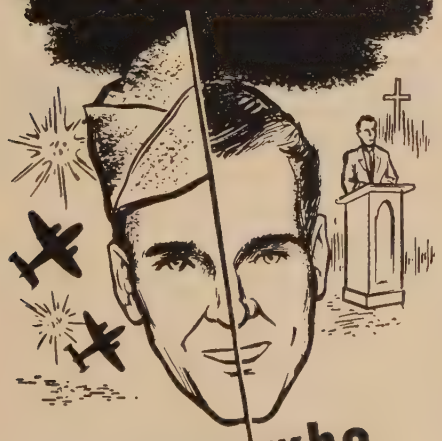

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HEBREWS: THE EPISTLE OF WARNING. By Dr. John Owen. Kregel. 283 *pages.* $3.

The first and most extensive of the writings of Dr. John Owen, popular puritan preacher elected Chancellor of Oxford University in 1651, was his eight-volume work on Hebrews, the fruit of 16 years of meditation. This book is a one-volume condensation of that work.

Meaty, heart-warming and practical, it makes vivid the relationship between Christ and the sacrifices and symbols of Judaism. An excellent enumeration of 17 points of differentiation between the Old Covenant and the New Covenant are listed under Hebrews 8:6.

Throughout the commentary, the author stops every few verses to list observations which provide excellent homiletical fuel for those who may be teaching the book, and devotional fodder for those reading for their own edification. Incidentally, no Greek or Hebrew words appear.

Owen is strong on the sovereignty and grace of God, assumes Pauline authorship of the epistle, seems to hold to a general judgment and that "all Israel" is principally the elect, and that the "word of God" in Heb. 4:12 is not the Bible but Christ. (*Reviewed by Leslie B. Flynn.*)

OTHER BOOKS IN BRIEF

These books have not been reviewed by CHRISTIAN LIFE editors. They are merely listed for your convenience.

Reference

THE STUDENT'S COMMENTARY ON THE HOLY SCRIPTURES. By George Williams. Kregel. 1058 *pages.* $9.95.

This is the new fifth edition or the second American edition of William's one-volume commentary on the whole Bible. The most significant characteristic and perhaps the most unique part of this work is its spiritual warmth. For this reason it is a useful source book for professors and pastors as well as laymen.

CRUDEN'S UNABRIDGED CONDORDANCE. By Alexander Cruden. Baker. 719 *pages.* $5.95.

Charles Spurgeon once said of this work, "Be sure you buy a genuine unabridged Cruden . . ." This reprint of Baker's is the unabridged work on the whole Bible. The copy runs three colums to the page; the print is small but readable. This volume is about four dollars less than other standard concordances.

EBERHARDT'S BIBLE THESAURUS. Compiled by E. G. Eberhardt. Exposition University Book. 715 *pages.* $5.

As an aid for study and devotional reading the compiler has arranged the essential Bible passages under more than 100 topics. The book's plan is similar to *Nave's Topical Bible* and *Hitchcock's Topical Bible.*

BIBLE STUDENT'S ENGLISH-GREEK CONCORDANCE AND GREEK-ENGLISH DICTIONARY TO THE NEW TESTAMENT. By James Gall. Baker. 366 *pages.* $4.95.

For the student of the Bible or layman who has little or no understanding of the Greek language this work is exceptionally worthwhile. Key meanings of important terms, as well as suggestive related ideas are given to many of the salient words in the New Testament. END

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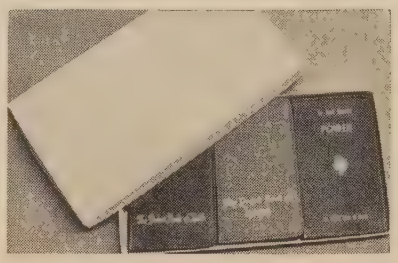

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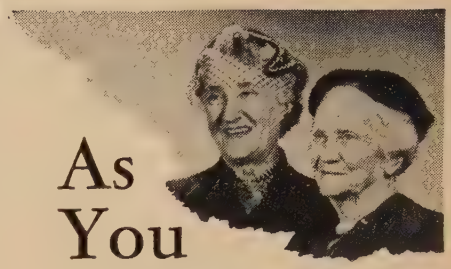

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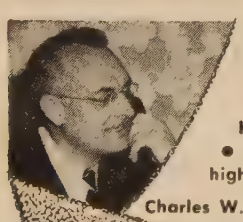

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Amid the cheerfulness of Christian schools are spiritual problems for each pupil.

What Every Christian Student Should Know

by Kenneth Takushi

"STUDENTS in Christian colleges are practically on spiritual furlough," I heard one Christian say. Perhaps you, in looking forward to attending a Christian college, are as sadly misinformed as this young fellow. Are you anticipating college as a time when, surrounded by Christians and Christian teaching, you can sit back, relax your constant vigil against the "wiles of the devil" and just take it easy?

Many young people have looked forward to training in a Christ-centered insitution through this type of "rose-colored glasses," and consequently some have come home disillusioned, dejected or defeated. Some have become pharisaical, others even bitter and skeptical. Why? Because they have failed to realize that any Christian, no matter what his environment, must put up a constant battle in order to keep from losing out spiritually. They also failed to realize that since Christian schools are Christianity's stronghold, Satan works overtime to introduce problems and temptations which they had never before had to cope with.

Many, even mature Christians, think that if we could gather a community of transformed believers together we could create a heaven on earth. But sin, error and ignorance are too much a part of us, even as redeemed persons, for us to approximate any type of ideal utopia in this world. Though Christian colleges generally succeed in providing the best possible environment, none are perfect and errorless.

To understand the problems which will arise in Christian schools, you must first understand the type of people who attend. Because you are in school to prepare to serve the Lord, because your goals are all set and your intentions serious doesn't mean everyone else has the same purposes. Some are sent by parents who expect the Christian atmosphere to be a cure-all for spiritual problems. Others come merely because their parents and grandparents attended. Many are spiritually young or weak.

Consequently, even in a Christian school, you must select your intimate friends carefully and prayerfully. By praying with and for others you will not only help them but help yourself also. Endeavor to understand each situation and give a push and pat of encouragement to those who falter.

When others do not offer themselves as friends to the lonely or undesirable, (it happens in the best of schools), go a second and third mile to show you are an all-weather Christian.

Rules and regulations at a Christian school will seem like shackles unless you recognize that they have been found by older and wiser Christians to give true freedom rather than to restrict. Either you will adhere to these because you *have to* or because a love for Christ and a desire to avoid the negative and questionable makes you

(Continued on page 48)

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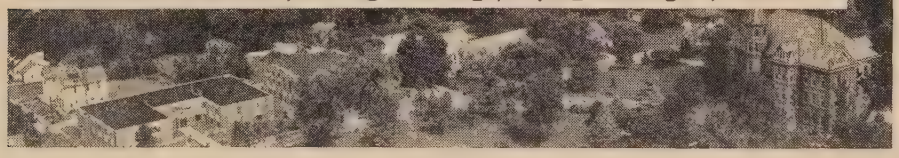

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They Need Your Prayer

Students demand spiritual aid and support from their church.

by Donna R. Westrate

IT REALLY makes a difference to young people away at college to know that their home church is interested in them, praying for them and willing to help them.

Temptation is especially hard to resist when a young person is separated from home, home church and pastor, and their encouragement and guidance. Some students grow stronger in their Christian walk, but others waver and some give up. But the more the home church perseveres in prayer, the more the collegian will persevere in the Christian life.

Surrounded in the secular college with students who know nothing of the Word, care nothing for church and feel no need of prayer, Christians find it difficult to continue their devotions and their church attendance — sometimes in the face of ridicule.

Fellow dorm mates invite the Christian student to pass the time in a card game; the telephone call is an invitation to the dance; a roommate wants company at the movie, and the crowd says come along to the tavern. All these things can become immensely attractive in comparison to a lonely evening.

Worse than temptation is the indirect attack against the Christian's faith. Constantly exposed to unbelief on every hand, he does not realize what is happening to his faith, until suddenly he finds he no longer has any.

But Satan doesn't confine his efforts to the secular campus. The young person in a Christian school, too, is the victim of his subtle, insidious attacks. Perhaps the greatest danger, as one is saturated in spiritual things, is taking the Word, prayer, Christian fellowship, and even the Lord, for granted.

It is easy in a Christian college to become so busy serving the Lord that there is no time for fellowship with Him. To one who has allowed his spiritual life to slip, the knowledge that folks back home are praying for him

and depending on him can be the thing that will drive him back to the Lord.

Students need not only the prayers of the home church, but its manifested interest as well. Take, for instance, Jane, a pretty Christian co-ed attending a state university. Things were going from bad to worse for Jane — her roommate scoffed at her devotions, teachers ridiculed the Bible, and a popular male student persisted in invitations to the spring dance. Jane was almost at the point of giving up when a former Sunday school teacher remembered to send her the church bulletin, with a note enclosed assuring her that she was being remembered in prayer daily. Enheartened to know that someone did care and was counting on her to remain true to the Lord, Jane prayed through to victory.

College students home on vacation should be made to feel that they are still a part of the church. One church calls one Sunday during vacation "college day," and students are invited to the platform to give testimonies. The college-age group in another church has students home for the holidays conduct a meeting, bringing a fresh approach as well as holding the students' interest in the home group. It also plans parties and other holiday events especially in their honor.

If possible, churches should help their students financially when it is necessary. One church sets aside $500 yearly from the general fund to help needy students. Any surplus is carried over to build a reserve in case an especially large number of students needs help some time.

Another church has a student aid committee which receives offerings and gifts and finds ways to raise money if enough does not come in. The student goes to this committee to apply for the help he needs.

Both prayer support and financial support of students, if they are going to be of any help, must be consistent. A student says, "When we are home everyone falls all over us. But when we are back in school, they forget all about us. My parents say they don't even make special mention of us in prayer meeting. I wish they had some constant reminder of us, like a bulletin board with our names and pictures on it. We need their *constant* prayers."

College students are the future leaders of the world. What kind of a world will it be if future world leaders from evangelical churches lose their faith and interest in Christ and His cause while they're still in college? END

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STUDENT SHOULD KNOW

(Continued from page 45)

want to. Unless you think through each regulation, understand its merit, and decide whether or not to appropriate it to your personal standard, you will find it to be a definite hurdle later.

Another danger is that because of the overwhelmingly Christian nature of the environment, exaggerations and extremes, stereotypes, superficiality, and pharisaism tend to overcome those who are not "watching and praying." For these, Christian service becomes routine and a means of calling attention to themselves, rather than being a way of pleasing God. Watch out for a "happified," shallow faith which has no depth and "reason for the hope that is within."

A problem which is universal to all who leave home for the first time is that of budgeting time, activities and finances. Your college, like all colleges, will tend to be cluttered with groups, clubs and activities of every conceivable interest. Without careful deliberation and wise choice you will spread yourself thin attempting to do too much and will lose out both academically and spiritually.

The regularity and abundance of daily chapels, classroom devotions and the many prayer and spiritual emphasis groups will become routine, ritualistic and even negative and meaningless unless you consciously meditate upon them for their worth. Under such striving, they will definitely enrich your relationship to Christ. However, they will not substitute for your personal devotional time. Bible study, praise and prayer, daily soul-searching—these will be your master key to the solution of both petty and difficult problems alike.

At the heart of the matter then, your spiritual growth will basically be a personal and individual responsibility. The school will bend every effort to provide external motivation to Christian maturity, but you yourself must desire the full Christian experience. You must actively appropriate rather than passively absorb, or hope that the spiritual atmosphere will somehow "rub off on you."

The Christian college, seminary or Bible institute can be for you a formidable and challenging front-line mission field for dynamic Christian living, witnessing and growing. It can never amount to a furlough, however, for the Christian is never on furlough. He is either "absent without leave" or on active duty for his Savior. END

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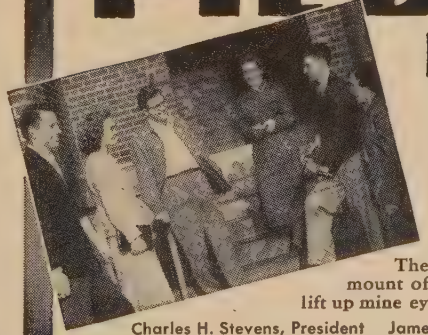

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HOLLYWOOD

(Continued from page 17)

that "big names" are not the primary objectives of the ministry of HCG.

"What do nationally respected Christian leaders think about this 'Hollywood religion'?"

In answer to this question, revivalist Merv Rosell has stated:

"In the 22 years of our ministry I have never opened my Bible before a group more eager for un-diluted factual evidence of God's plan for living. Almost unnoticed among the swank Hollywood apartments is the modest home that houses the activities of the Hollywood Christian Group. In it, Monday after Monday, sit celebrities whose hearts are serious, open and eager for solid Bible teaching. The hearts of Tim and Velma Spencer beat with the evangel of the Cross. Amid the sophistication of Hollywood I saw the earnest faces of 'catacomb Christianity'!"

Charles Fuller, of "Old Fashioned Revival Hour" fame, addressed a meeting of the Group and said: "For a long time I have wanted to be with you. I am fully convinced that your work is of the Lord. We're going to be praying for your organization more fervently than ever before."

Louis Evans and Raymond Lindquist, past and present pastors respectively of the First Presbyterian Church of Hollywood, have been frequent speakers at the Monday night meetings. And Dr. V. Raymond Edman, Oswald Smith, J. Edwin Orr, Donald Grey Barnhouse, Vincent Bennett, Howard Butt and Mrs. Peter Marshall have also addressed the meetings.

Simple gospel truths are proclaimed. The importance of the "born again" experience is stressed. Doctrinal controversies are avoided, and there is no attempt to persuade the new convert to sever his connection with the entertainment industry. He is urged to seek the Lord's guidance along this line.

Some Hollywood Christian leaders feel that in certain cases a Christian *can* remain at his job, using the opportunity to declare the testimony of Christ *within* the entertainment industry, and utilizing the prestige of his position to add weight to his testimony.

The case of Roy Rogers is an excellent example. Many feel that Rogers' undeniably sincere Christian testimony is made increasingly effective by his continuing position as "King of the Cowboys."

The stated purposes of the Holly-

(Continued on page 52)

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Photography in Your Church

by Robert Hamlett

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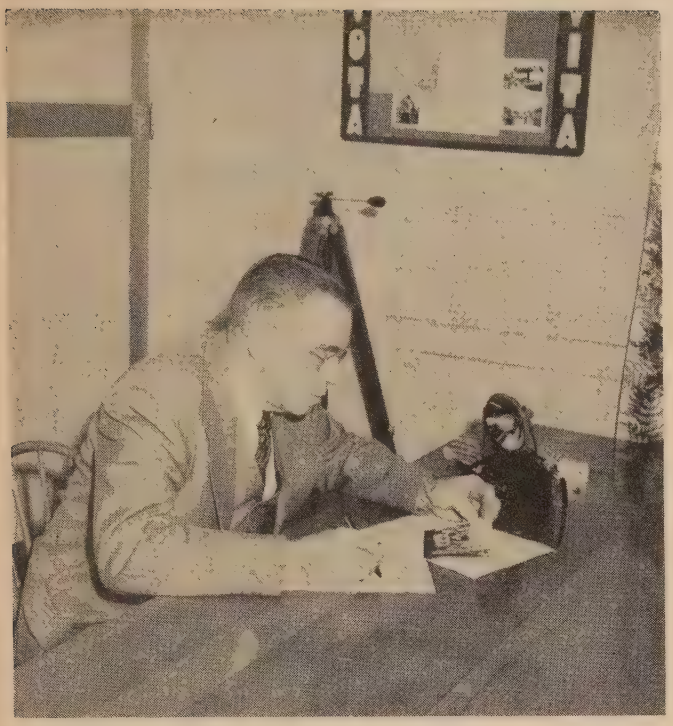
"One of the most effective methods of arousing public opinion available today," says journalist Frank Mott, "is that of socially significant photography properly planned and edited." The Christian photographer and his church can utilize this method to tell the greatest story there is to tell.

First of all, use of the camera itself — be it a press camera or box — must be a part of the photographer, as a rifle is to an infantryman. The cameraman must be able to give his full attention to the subject to be photographed. This would mean acquainting himself with literature given by camera manufacturers and film suppliers.

To control the effect, the photographer can either train his camera on a subject just as he finds it, or take certain measures to modify, or, in his view, improve it. He may also influence the result by varying techniques of camera control. The photographer should have in mind what he intends to accomplish with the finished photograph. He should be tactful in all his dealings with people, especially when taking photos during a meeting or class period.

Although he shouldn't take advantage of the people, he should take full advantage of the photograph.

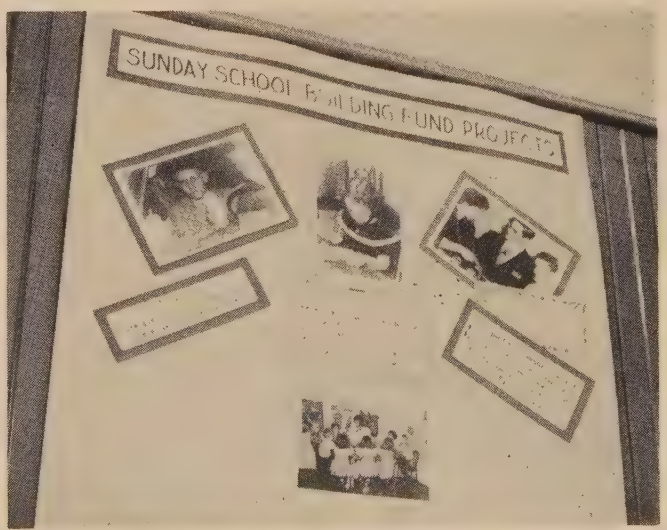
By reflecting the activities of the church, the photographer will stimulate interest among the congregation and publicize the work to outsiders. END



Thorough planning and careful visualization enable the photographer to work quietly, quickly and efficiently.

The photographer's job is to get people to relax before the camera. He must make the posed photo seem unposed.

He must anticipate the exact second for proper meaning. Each child's expression should help make an impression.



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HOLLYWOOD

(Continued from page 50)

wood Christian Group are threefold. "To inspire men and women to commit their lives to Christ. To provide Christian fellowship, and a means of growth in the grace and knowledge of Christ. To encourage an effective Christian witness through our daily life and occupation."

Not a few Hollywood personalities have forsaken professional careers and have endeavored to become preachers. Sometimes this has met with God's blessing; in other cases the results have been regrettable.

Across the country Christians often rebuff the well-meaning, though spectacular, methods of these young Christians. The new evangel, frustrated in his fervent desire to tell what Christ has done for him, either returns to Hollywood in disillusioned discouragement or else ceases to tell his personal testimony and becomes merely another mediocre preacher.

As one tongue-in-cheek observer expressed it, "Maybe these new Hollywood Christians are a bit flamboyant. But give them time. It'll wear off and pretty soon they'll be as dried-up and stiff and formal and fruitless as the rest of us."

What about Jane Russell?

Hollywood Christian leaders are bewildered and somewhat embarrassed by this oft-repeated question.

Originally Jane Russell was associated in the formation of the Hollywood Christian Group. Later, there came a parting of the ways. Today, with Connie Haines and others, she maintains a Christian group of her own, meeting for prayer meetings in various homes whenever their schedules permit. Incidentally, her mother is an undeniably sincere Christian worker; Jane has a fine Christian background.

Meanwhile, the ministry of the Hollywood Christian Group is carried on week after week, humbly and diligently, reaching into every segment of Hollywood life. Some hear and yield to Christ. Others turn a deaf ear. Some display a definite spiritual hunger but cannot find the courage to turn from the world of sin. Others make a feeble start and must be continually encouraged.

It's the same in every Christian group, wherever you find them. So as you pray for the missionaries in Africa, the chaplains in the armed forces, and the work of your own local church, by all means, pray for the Christians in Hollywood!

As one veteran Christian worker puts it: "These Hollywood Christians are trying their best, in *their* field of activity, to make Christ known. What are *we* doing, in *ours*?" END

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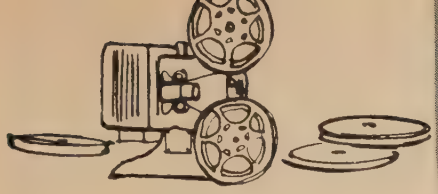


HARRY BRISTOW
editor

YOU CAN USE EFFECTIVELY

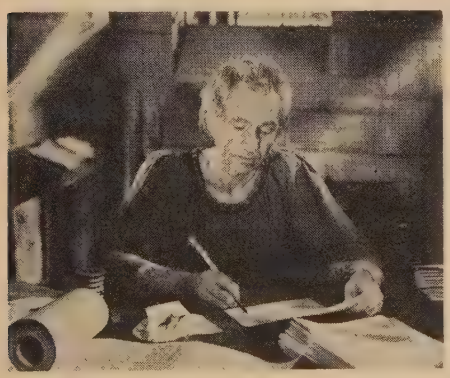
Dynamic Film Traces Bible's Origin

A MASTERPIECE in dramatic documentary has come to the Christian film world in the production *Our Bible — How It Came to Us.* The film was produced by Caravel Films for the American Bible Society.

The film reveals the circumstances and conditions that gave us the letters of Paul and the Gospels, and also contains the dramatic events that accompanied the translations of the Scriptures. Seeing it will be a revelation to many of the labors and even martyrdom of the copyists, printers and host of believers who gave us the Word of God as we know it today. It is very evident that the Society did a great deal of research to give an authentic presentation of the history of the Bible. Events covered in the film are from the first century to the present.

My only suggestion — the film is worthy of a far more dynamic title.

Production-wise, this film is an extravaganza with over 250 actors and more than 63 scenes, not counting photos, maps and etc. Filmed in black and white, it is released in one continuous version of 84 minutes. It also is available in three parts;



Jerome labors on hand copy of Bible.

Formation of the Bible, 25 minutes; *Bible Spreads across Europe,* 24 minutes; *Making of the English Bible,* 35 minutes.

When used as a teaching tool, it should be used in three parts. It should be a potent instrument in evangelism when projected in one continuous story.

■ Audience reaction to the musical film *Sunday on the Range* has been terrific. Featured in the film are Redd Harper, Tim Spencer, Georgia Lee and a host of Christian artists.

The content is well balanced with instrumental and vocal arrangements in western style. Musical selections included are "Sunday on the Range," "Lord Build Me a Cabin in Glory Land," "Lord Keep Your Hand on Me," "The Sunday School Song," "What Would I Do without Jesus," "It's Your Life" and "Lie Low Little Dogie."

I do not recommend use of the film singularly. It should be shown in conjunction with a story film or a speaker. This is the first Christian film produced in Technicolor. The production is up to the high quality that is usual of Dick Ross, president of Delta Productions, Inc., under whose name the film is released. Running time, 35 minutes.

■ An exciting adventure which is sure to keep the audience interested is found in the film *Seal Island,* a Walt Disney production.

The producer has filmed a true nature drama of the life cycle of fur bearing seals on Pribiloff Islands in the Bering Sea. While this is not a religious production, its use will create appreciation for the wonders of God's creations. I recommend use of the film in fellowship gatherings from Junior age up. The children's clubs, scouting units, church day schools and DVBS could easily correlate the film into their programs. The production provides good, clean, wholesome informative entertainment. Running time 27 minutes in Technicolor.

■ Should a Christian smoke or drink? Two films to help answer this question are found in the titles *No Smoking* and *Alcohol Is Dynamite.* Effects of the habits upon the human body are very cleverly and factually revealed. The use of these films, together with prepared scriptural material, will provide an intelligent answer to those tempted to indulge.

The films are not religious productions. However, I do recommend them as tools for instruction, especially with youth. These are Sid Davis releases, each running 10 minutes in black and white.

Films in brief:

Newsreel Document—London Crusade with Billy Graham. Comprehensive report on Graham meetings in London. Available, Billy Graham Evangelistic Films, Inc. 20 minutes in black and white.

Village of the Poor — a narrated film depicting missionary challenge of India. 29 minutes in color. Broadcasting and Film Commission production.

Land of Many Waters — Report of missionary activity of American Lutheran Church in British Guiana. Running time 30 minutes in color.

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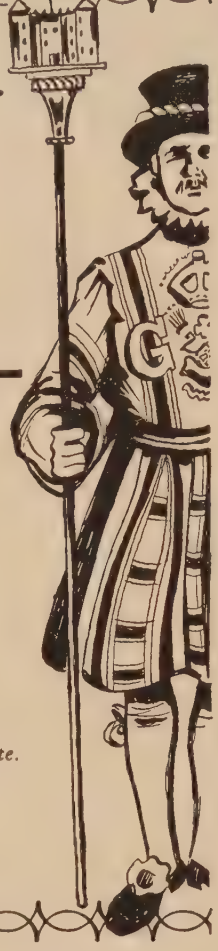
with scenes of "Revival In Our Time"



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HOW SAFE IS YOUR CHURCH?

(Continued from page 23)

her car. The child fell off and was badly injured. Suit was brought against the teacher, who possessed no assets and the church was jointly sued and lost to a heavy award. This would have been covered under non-ownership automobile liability.

Most churches carry burglary insurance to cover cash collections held in safes or other places.

Of course, plate glass insurance is an important coverage to churches where stained glass is part of the structure. A casualty plate glass policy covers breakage from any cause whereas a fire and windstorm policy confines glass damage loss to just that resulting from these two hazards.

Another form of insurance which is a must with churches is compensation insurance to cover all paid workers.

These are the major forms of insurance which should be at least generally understood by church administrators. To obtain the most efficient results from an insurance program the properly designated church officials should have quarterly or semi-annual conferences with the church-chosen insurance representative to make sure that all policies have the latest improvements and that the amounts of insurance are kept up with inflated values. Any competent insurance agent will, free of charge, make a "survey" on prepared indexed forms wherein all policies are listed with expiration dates and premium costs. He will also give recommended policies for the church to consider as soon as funds are available. Insurance policies are constantly broadening and lowering in cost and need systematic attention, not just hit or miss supervision. END

Church Records Protected

Laboratory testing under the most severe conditions has verified the fact that church records may be safely protected in case of fire. Remington Rand has produced a new line, "Safe-Cabinet Equipment," which is specified for one, two or four hours of 1700-2000 degrees Fahrenheit heat protection.

For further information, check item 754-A on the Reader's Service Card inside front cover.

Lead Your Pupils to Christ

by Hilda Copley

IN MOST churches — even evangelical and evangelistic churches — Sunday school evangelism is like Mark Twain's weather, "What everybody talks about, but nobody does anything about."

When I first came as director of Christian education to a large evangelical church — where evangelistic campaigns had been conducted every year and often twice a year, and where every Sunday evening service was evangelistic — I discovered by comparing records that there were many young people in the Sunday school who had never united with the church, and many who had not accepted Christ.

Deal personally with interested children

Naturally, we were interested in finding out why these young people had not been reached. Most of them were young people of Senior age or older who had come up through all the classes of our Sunday school. We decided that perhaps no one had ever dealt with them personally, and so we arranged for each one of them an appointment with the pastor in his study.

The pastor led every one of them to accept Christ in that first interview. In fact, they were all very ready to do so. In each case he asked, "How does it happen that you have not taken this step before?" And it was as we had expected — none of the score or more of young people had ever been spoken to about accepting Christ. They had been invited to various evangelistic meetings, had heard the salvation story hundreds of times, but no one had asked them *personally* to commit their lives to Him.

We tried various approaches to arouse our teachers to their responsibility to "teach for a verdict." We had classes in personal evangelism for them. We gave out literature on Sunday school evangelism for the various age groups. Nothing seemed to help. They just couldn't "draw the net."

Finally we began to realize that it was the approach that was the bottleneck. Teachers needed to know how to make the personal approach. They needed an *evident reason* (beyond concern) for asking their scholars if they had accepted Christ.

So on the next Promotion Day, each teacher in departments of Junior age and higher received cards to be filled out by each pupil. This card was explained to the class as a means of helping the teacher get acquainted with the new class. First, it asked questions relative to name, address, age, birthday and grade in school. Then it asked questions concerning the pupil's salvation and church relationship, such as "Have you accepted Christ as your own personal Savior?" "Do you wish to accept Him?" "Have you joined the church?" "Do you wish to join?"

These latter questions gave the teacher the opportunity to explain in detail the meaning and plan of salvation. Then each teacher could follow through with those who expressed willingness to accept Christ.

Teachers were instructed to keep the cards for a month, making every effort to reach each pupil who had not previously made a commitment. They were encouraged to stress salvation in the class, and to visit the homes of the pupils, where they would have more time to deal with them individually. Then the cards were handed into the office, and from them the church membership classes were made up.

We have been using this system for 15 years, with the result that very few children get out of our Junior department without accepting Christ. All of them have been asked to do so at least three times — once each year. There is no pressure put upon any pupil to make any commitment before he is ready. But by this method the teacher knows better what are the needs of his pupils and can "teach for a verdict." Our teachers have been amazed at the ease with which young pupils can be led to accept Christ. END

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For further information, check item 756-A on the Reader's Service Card inside front cover.

Record Player for Sunday School

Variable speed control is now available in the new Califone Model 7 V classroom record player. The record player, incorporating a four-watt amplifier and an eight-inch speaker, is enclosed in a portable case designed to close while playing a 12-inch record. It plays the three conventional speeds of recordings and has a turnover pickup cartridge providing the proper needle for the various types of recordings.

For further information, check item 756-B on the Reader's Service Card inside front cover.

New Folding Chair Available

The American Seating Company has produced a new folding chair which features an upholstered, cushion type seat and back panel. The seat is of spring-arch construction and the frame construction consists of a continuous length of 20 gauge triangular steel tubing reinforced with steel crossbars.

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For complete information, check item 756-C on the Reader's Service Card inside front cover.

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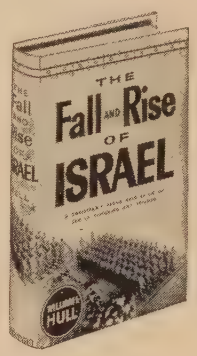

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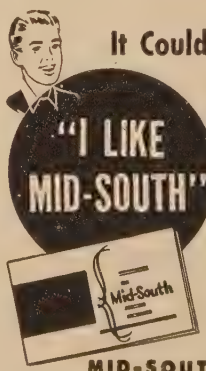

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Tents were set up for several classes which had outgrown their classrooms.

They Planned to Win

EVEN before the 1953 CHRISTIAN LIFE Sunday School Contest was announced, the Second Brethren Church of Long Beach, Calif., had decided to enter it. Why the enthusiasm? Perhaps because many had found Christ as Savior, and the average Sunday school attendance had increased from 606 to 757 as a result of the previous year's contest.

Second Brethren Church had won fourth prize, class B, in the 1952 contest, but the fact that "everybody wins" — in deepened spiritual life and in Sunday school growth was the primary reason for their decision to go "all out" in the 1953 contest.

After careful planning of goals and methods for the contest, printed instructions were given to Sunday school teachers and officers. September was set as contact month, when teachers were to contact those already attending Sunday school, with an emphasis on bringing back absentees. The two Sundays preceding the contest were designated as Church Members' Sunday, when all church members were asked to attend Sunday school, and Self-Starter Sunday, when a special effort was made to have every member present. Attendance began to rise even before the contest was in progress. Transportation and baby-sitting services were promised to all who needed them, and several thousand Long Beach residents were personally invited to attend the Sunday school.

Their theme was a "Horseless Carriage Cross-Country Race," and each department had a map of the United States with a trip outlined from Long Beach to New York. Miniature models of "horseless carriage" cars, held on by tacks, gave a realistic effect. Six stops were designated for the six Sundays, and only those who made their goal would arrive at the finishing point.

They planned to set aside the six contest Sundays as Parents' Sunday, Family Sunday, Friends' Sunday, Neighbor Sunday, Rally Sunday and Victory Sunday. The methods of advertising used were carefully prepared dodgers, postcards, the local newspaper, church bulletin, pulpit announcements and signs posted on old fashioned cars. These "horseless carriages" paraded throughout the area carrying occupants dressed in old fashioned costumes.

"As a result of our experience the previous year, we planned to make our point system as simple as possible," said contest director, Mrs. Molly McCall. "We used tables outside our church where folks could collect a ticket for each visitor brought. Tickets were turned in to the teachers to receive credit toward prizes. In the younger departments, Nursery through Primary, a ticket was given for one frosty (ice milk cone) for each visitor brought.

"Our pastor, George Peek, counseled us that no amount of work or planning would bring real results unless we made this contest a matter of personal and united prayer — for the contacts made, the visitors who would come and the spiritual results of the seed sown."

Once the contest was underway, Sunday school superintendent E. J.

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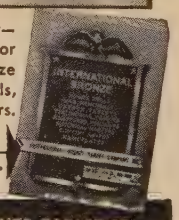

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GLORY DEPARTED

(Continued from page 15)

Being right with God, then, is another asset to your national security. How can you get right with God? God Himself gives the answer in II Chron. 7:14, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

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America on her knees in repentance toward God and with faith in Christ would bring the solution to the problem. It would be the greatest asset to national security. It is no longer merely an idea worth considering; it is either that or oblivion.

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JOYCIE

(Continued from page 14)

"O.K! O.K!" Joycie answered. "I'm coming! But you go home, Ronnie," she ordered as she raced to the house.

Meg noticed that the little boy stole back into the shed after Joycie left him, but he reappeared in a moment and headed for his home. Meg turned back to the kitchen and resumed her task. A little later she wiped out the sink with deliberation. The dishes were done and now what? A long dreary Sunday afternoon stretched out ahead of her. *Will I ever get the fidgits out of my heart,* she wondered.

Joycie was back in the kitchen. "I wonder if Ronnie left. I'd better check."

"Simmer down," Meg replied tonelessly. "He's gone home. I saw him go. You'll have to find something else to worry about."

"O.K." Joycie sat down on the floor to tie her shoelace. "That Helen Ann never knows what her homework is."

"Helen Ann?" Meg asked with indifference.

"A girl at school. That was her on the phone." Joycie's voice registered disgust. Then as her mood changed with the moment, she jumped to her feet. "Guess I'll see how my pup is doing. She's a good little mama, Meg." The wind banged the door after her.

It came then, that terrifying cry that was torn from Joycie's throat and seemed to hang frozen in mid-air. "Meg! Meg! Oh *no!* Meg!" The little girl's voice rose to a screech.

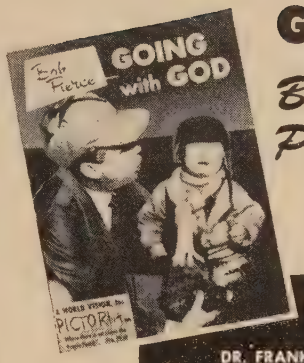
Sudden fear grabbed at Meg's heart as she dashed out the door. Joycie stood rooted to the ground staring in terror and unbelief at the shed which was spitting out red, angry flames of fire. Just a moment ago it had stood there placidly, unperturbed, and now it was raging with the tempest that threatened to consume it. Even as Meg's dazed mind took in the situation, the strong wind whipped the flames into greater action.

A dry gasp escaped from Joycie's throat. She made a movement toward the shed, struggling to recover from the shock that had numbed her legs. "Oh, my puppies! My puppies!" she cried in agony. She started for the shed on a run. Meg was after her in a split second, grabbing frantically at Joycie's flying skirt.

"No, Joycie, it's too dangerous! You can't risk your life! I'll go!"

"Oh no, Meg, not you!" Joycie turned desperately to her sister. "Can't you see, Meg! It had better be me! I'm saved!"

Joycie wrenched her dress free from Meg's hand and reaching the shed door, she dropped on all fours and disappeared into the smoking, tortured building.



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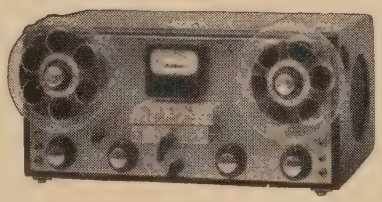

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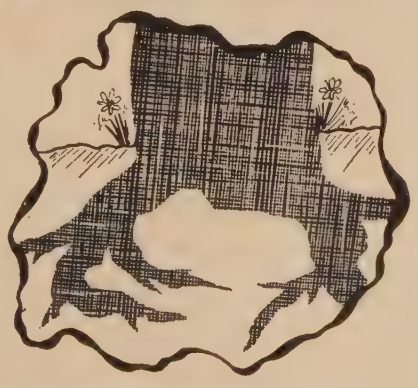

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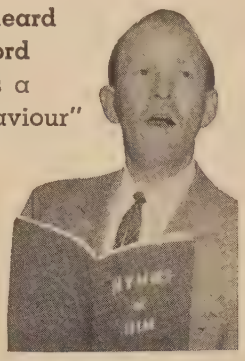

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The older girl watched her go and her throat seemed to close. Mechanically she lifted a hand to her collar, shaken by the impact of her sister's words. "I'm not saved," she whispered hoarsely. "I can't die yet because I'm not saved! Oh, but Joycie! I can't let Joycie die either!" She forced herself to the shed door.

Dropping down as Joycie had done, Meg peered fearfully into the building. The fire partially had reached the side by the door, but farther in, where the workbench had stood, there was nothing but a wall of belching, crackling flames. The roof was going and smoke rolled upward. Joycie lay flat on her stomach beating crazily, hopelessly, at the lapping tongues of fire with her bare hands.

As Meg edged forward, the smoke made her fight again for breath and she bent her head before the intense heat. When she had delayed Joycie a moment ago, she had had no thought for her own safety. Now she was seized with a sense of panic as she crawled along the edge of eternity. "If we neglect so great salvation."

With a mighty groan, a rafter tore loose from the roof and crashed. burning, to the floor. Meg screamed out in terror. "Oh no, Lord! Not yet!" She clawed desperately at Joycie's heels, squirming forward until she could manage a firm hold on one of her sister's ankles. Joycie tried to kick free, but Meg held on doggedly, and slowly began to crawl backwards, dragging the little girl after her. Joycie coughed and then stopped struggling. There wasn't much fight left in her.

Wearily, Meg staggered out into the air and dropped her burden on the cool grass.

The rest of the afternoon passed before Meg's numbed senses like pictures on a slide. She was only vaguely aware of her mother and father kneeling there beside them, hugging them frantically, and babbling out words — words that were a mixture of alarm and comfort. Neighbors crowded about them.

There was Joycie's sharp cry of joy when she discovered Madam and the puppies safely nested in the grass nearby. Joycie gathered them all up at once in her poor burned hands, while Madam quivered in relief and delight, licking the girl's face and whimpering softly. She seemed to be trying to say, "It's all right, Joycie. I got my babies out at the first sign of danger."

There was the scream of a siren as the fire engine arrived and men hustled about. There was confusion and noise and when the fire was nearly out there was the rain. In the quiet of their house, the doctor came and when he left, Joycie wore two bandages

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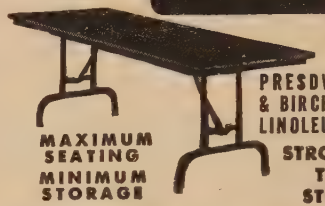

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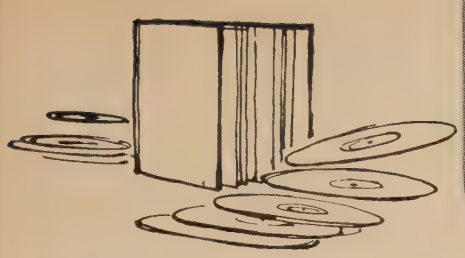

RECORDS

WENDELL LOVELESS
editor

FOR TEACHING OR YOUR LISTENING PLEASURE

Noon-day Services on Records

A LETTER recently came from David Hoy, youth director of Calvary Baptist Church in New York City, which I'd like to share with you. You may wish to follow his practical suggestion. Hoy writes: "We have recently inaugurated a unique plan in our church — that of conducting noon-day services by tape. We record half-hour programs and use them during these hours. We have Scripture, prayer and a great deal of music.

"Of course, we want to use hymns and gospel songs recorded by Christian artists, but have had some difficulty in finding enough records of the best quality to meet our needs. The church purchased high fidelity electronic equipment with two large speakers in the auditorium and every defect on a record of inferior quality is accentuated. We are delighted with the response to the noon-day services and feel there is a real ministry in this type of program for people who work in midtown Manhattan." I was happy that I could give this friend a list of high quality sacred recordings.

■ A new member of the gospel recording family is the Select label, produced in Los Angeles, Calif. I have just received four 10-inch, 78 rpm pressings which are of excellent quality, both musically and in engineering and production. There are four songs by John Lundberg, first tenor of the Old Fashioned Revival Hour Quartet and professor of music at Westmont College in Santa Barbara. He sings *For All My Sin,* the lovely composition by Norm Clayton; *In the Secret of His Presence; I Heard the Voice of Jesus Say;* and John Peterson's *It Took a Miracle.* The accompanist is Clara Johnson, a splendid organist who gives the singer fine support without becoming obtrusive. This kind of restraint in accompanists is refreshing.

Under the Select label, two young men from Sweden, Forsberg and Sandbergh, who team up under the name of "The Northlanders," very nicely do two numbers in English and two in Swedish. Their voices blend exceptionally well, and even in the Swedish songs one can detect the distinct note of sincerity. They accompany themselves on the accordion and lute, and the effect is most pleasing. The songs are *Trust in My Savior, O Holy Night, Ljuvliga Minnen,* and *Parleporten.*

■ And still new labels come! Here's one called Tempo Custom Made Records, which I haven't seen before, but which is a welcome addition to the family. There is a small instrumental ensemble consisting of electric organ, novachord and chimes, which does a fine job with two familiar numbers, *Hosanna* (Jules Granier), and the *Hallelujah Chorus* from *The Messiah.* You wouldn't think that this instrumental combination could do much with classics of this type, but wait until you hear them! Then there is a resonant bass, Pietro Gentile, who sings *Shepherd, Show Me How To Go,* and *Communion Hymn.* I hope that we may have more pressings of equal quality under the Tempo label.

■ Alan McGill has recorded several new numbers for Sacred Records, with Ralph Carmichael's orchestra and chorus for accompaniment. These new pressings have exceptionally fine musical arrangement, plus a clarity of diction and message. The list includes *My King of All Kings* (by Tim Spencer), *I'll Live for Jesus, Hiding in Thee, Known Only to Him* (by Stuart Hamblen), *See What God Can Do* (by Redd Harper), and *Is Your All on the Altar?*

■ One of the truly great recording groups in the gospel music field is the International Choraleers, who record for International Sacred Recordings. Recently I received a long-play disc of several of the compositions of Albert Hay Malotte, sung by that fine organization. This is a really choice collection and should be in the library of everyone who appreciates the finest of sacred vocal music. Look at this list—*The Lord's Prayer; Unto Thee, O Lord; Twenty-Third Psalm; The Beatitudes; For my Mother; My Friend; Wedding Day,* (Joseph Barclay, soloist); and *The Lonely Wind* (a remarkably descriptive piece).

■ And now for the modest, blushing violet department. Some months ago Herman Voss and I did two sides for Singtime Super Recordings of some of our own gospel choruses. Mention of these was made in this column. Now we have done two more, and Herman and I think they are good. With Voss at the organ, any number would sound good. The numbers are *Boys and Girls for Jesus, More Time Alone with Thee, V Is for Victory,* and *You'll Never Know Real Peace Till You Know Jesus.*

■ Many of you, I'm sure, enjoy the voice and singing style of Eddy Arnold, one of the artists of western style. RCA Victor has just released two sides by the "Tennessee Plowboy." One is the *Robe of Calvary* and the other is *Prayer.* The words in both of these songs leave something to be desired with respect to exact doctrinal expression, but they can be a real blessing to those who listen with discernment. Arnold sings them with real sincerity. END

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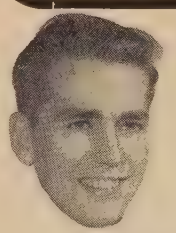

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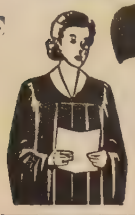

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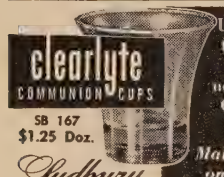

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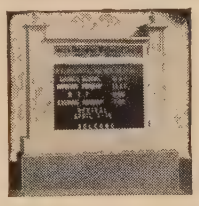

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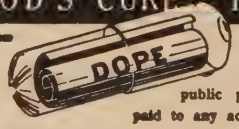

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JOYCIE HAD A SISTER

(Continued from page 60)

as great white mittens on her hands. For a moment David was there, his voice husky with concern as he spoke to them briefly.

All this Meg saw and heard as though she had no part in it herself. She tried to ignore the hollow fear in her heart. *It's all right,* she told herself repeatedly. *It's all over and we're safe. But was she safe?* How shall we escape—?"

Meg and Joycie were put to bed in their front bedroom and Madam and her family lay curled up in a box by the side of Joycie's bed where the little girl could reach out and touch them with a bandaged hand.

Meg lay staring into the darkness. Several hours crept by and she did not sleep.

At last she turned to the other bed. "Joycie," she called softly. A little louder, "Joycie!" The girl mumbled in her sleep. Meg called several more times and Joycie sat up in bed.

"Wassa matter?" she asked in a thick voice.

"Joycie, can a person be saved anywhere, anytime, do you think? At night like this, maybe?"

"Meg, do you mean you—?" Joycie swung her feet to the floor alongside Madam's box. The light from the street fell softly on her small figure and her eyes were bright as she looked at her sister. "Sure, Meg, sure. Your salvation's all fixed up already — at Jesus' cross when He died. It doesn't make any difference where *you* are when you take it. David told me that."

Meg leaned forward. "Maybe if we could find a verse in the Bible, Joycie." She was out of bed.

"Sure I can," Joycie's voice was eager. "There's a special one in John."

Laboriously, they searched until Joycie cried out with satisfaction. "That's it, Meg! John 1:12. Yep, that's it. Read it, Meg."

Meg bent over the words, "As many as received him to them gave he power to become the sons of God."

"That means if you receive Jesus as your Savior, He'll make you part of His family," Joycie said.

Meg read the words again. "Is that all it will take, Joycie? Is that all? I've got to be sure."

"Well, jeepers, Meg," responded the little girl with feeling, "if it's all right with God, it ought to be all right with you!"

Meg was silent. She gazed at the verse before her and then softly she said, "Yes, Joycie, I receive Him and — it *is* all right. Oh, Joycie, it *is* all right! I know!"

She squeezed the small figure to her, while tears of joy gushed out and they

both began to weep in each other's arms.

Meg didn't tell David until Wednesday night.

Joycie was kept at home with hands that were still feverish with burns, but Meg and David waved to her from the corner as she pressed her face against the bedroom window, faithful Madam at her side. David's car was in the garage and as they walked to the busline together, Meg told him simply of her experience.

After prayer meeting they walked quietly home.

We seem so close tonight, Meg thought. *It's because we both know the love of Christ.*

They paused on the broad front steps of Meg's home. David turned to her and his voice was low. "I'm so glad all the battle is over," he said. "Not only yours but mine too, Meg."

"Your battle, David?" Meg was puzzled.

To her amazement, David's face flushed deeply and he fidgited with embarrassment. Finally he stammered, "It's like this, Meg. Well, the Bible says - - -" His voice was lost in a gulp and he grinned foolishly. Then with a deep breath, he started in again. "It's been awful hard trying not to fall in love with you because you weren't a Christian and I guess I fell anyhow. I was afraid to come to dinner and — but, don't you see!" His voice was strong now. "Now you know Him, too, and Meg — I'm sure the Lord brought us together!"

"Oh!" was all that escaped Meg's trembling lips. "Oh." And a moment later, "Oh!"

David's voice was so husky he almost lost it again. "My darling — my darling!" He caught both her hands in his. "Our life is going to be so wonderful." Gently he drew her to him.

From the haze of pink clouds that enveloped her, Meg was dimly conscious of two small figures pressed against the bedroom window. One was a little girl with very big eyes; the other, a small shaggy dog. Reluctantly, they disappeared.

Meg laughed inwardly. *Get to bed, you scamps. This is just for David and me and the Lord.* She drifted back into the pink cloud. END

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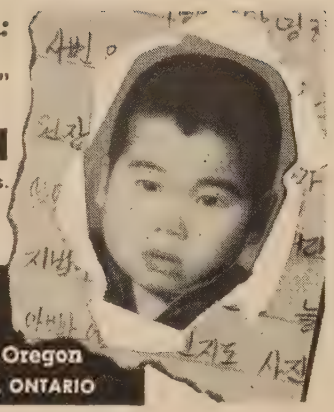

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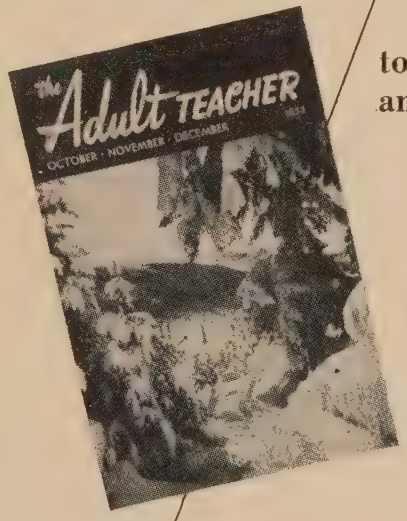

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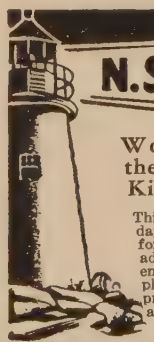

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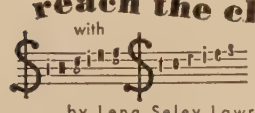

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It is with pleasure that we present Dr. Edman to you each month, with an invitation to submit problems arising in your Christian walk for his wise counsel. No names appear in these columns; letters are held in strictest confidence. Address questions to Spiritual Clinic, CHRISTIAN LIFE Magazine, 434 S. Wabash Ave., Chicago 5, Ill.

■ **The members of my husband's family have never gone to any church, and, despite our attempts to witness to them, do not care to hear about the plan of salvation. We have sent them tracts and tried to discuss the Christian faith with them, but there is no response. We pray for them daily. Is there anything more that we can or should do?**

There are times when it seems best to say very little but to pray much. In response to prayer, hearts are prepared by the Spirit to receive the Word, and there is implanted a deep conviction as to one's own need and the truth of the Scripture. It might be that God will use some other instrument as a means of getting more of the Word of God to them, but the witness of your consistent Christian life and your evident love for them will mean much in their salvation.

■ **There is a small non-denominational group in our town which holds regular Sunday and mid-week services. They are led by a layman and do not believe in having an ordained minister or an organized church. They emphasize Bible study and witnessing. Although they seem sincere, do you think that they could be deceived by Satan?**

From what you have said about these folks I am reminded of some Christian acquaintances who have similar patterns of organization and worship and are entirely conservative and true to the faith. It is easy to create the impression that one has better methods than other folks, but usually that impression is not given intentionally. It is always wise to be slow and measured in our judgment of fellow brethren. It would seem that your attitude toward this new group should be one of Christian love and tolerance, and as time goes by, you will be able to evaluate the organization with greater clarity.

■ **A friend keeps telling me that Communism is taught in the Bible. Is that right?**

It is true that after the day of Pentecost the small number of Christians got together and shared what they had in the way of material things. It was completely voluntary on their part. Some have construed this in favor of the Communistic system. However, in reality, this was far removed from Communism as we know it today. Communism teaches that the State is supreme, and can take away and distribute at will. It is atheistic and materialistic, destructive of human rights and liberties, and sets itself up as absolute in affairs economic as well as social. What the early Christians practiced was Christian philanthropy, not Communism.

■ **I am not sure that I am saved. I want to be, but I do not know really what it means to believe.**

There are two elements involved in true faith. The first of these is confidence. One must have the certainty that the one in whom he is to believe is entirely worthy of his trust. Is he able to do what he promised to do? When that is established, there follows the second element of faith, that of a complete commitment to the one who merits our confidence. The Apostle Paul gave us a most adequate definition of faith when he said in II Timothy 1:12, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

■ **What do you think about a fellow marrying a girl who is older than he? I am 25 and my fiancee is 32. Friends tell me I'm foolish to do it.**

Sometimes the advice of friends is right — but there are times when one's decision must be entirely his own. It is usually the case that a fellow prefers to marry a girl who is younger than himself, but we all know of very wonderful marriages where the wife is older. If you are sure of your love for one another and have attained an equal degree of maturity in interests and desires for the future, I see no reason why your marriage should not be a success. Be sure, however, that yours is a Christian home where there is a family altar and where the Lord Jesus Christ is honored.

■ **Was I Cor. 11:1-16 written to the present-day church? If so, explain verses five and six. What does praying and prophesying mean in this passage?**

This portion of Scripture is most certainly for the present-day church. The substance of the teaching is that women are not to imitate men in appearance or to assume their responsibilities in God's service. As to outward appearance, the apostle argues that it is natural for men to have their hair cut, and for women to wear theirs longer. "Praying" means intercession and the giving of thanks to God; "prophesying" means speaking in public.

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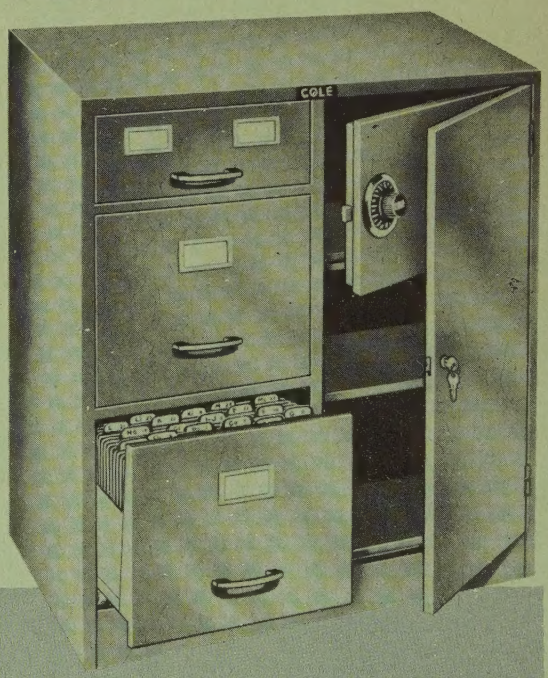

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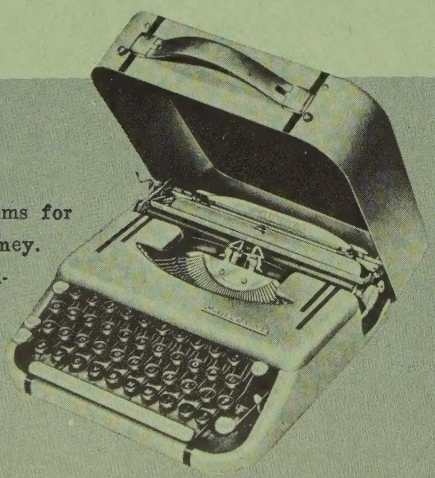

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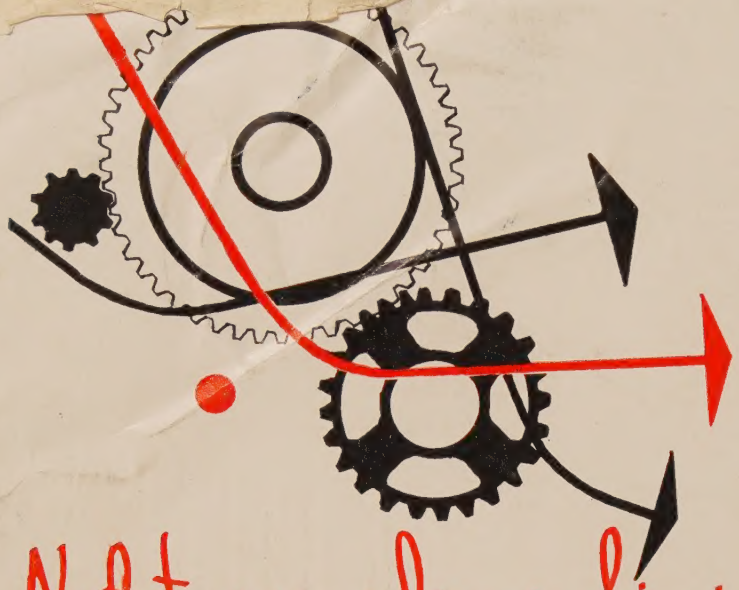

Not to make a living, but to live!

THEY HAVE LEARNED HOW TO MEET EMERGENCIES SUCCESSFULLY.

Bob Jones University believes that the purpose of education should not be primarily to train young people to make a living—they should be taught how to live.

Bob Jones University graduates are successful in their business or profession. They never have trouble making a living because along with the academic and cultural training of Bob Jones University, they have been taught a Scriptural and Christian philosophy of self-sacrifice, self-discipline, and loyalty to Jesus Christ.

They know how to live.

BOB JONES UNIVERSITY

GREENVILLE, SOUTH CAROLINA

Music, speech, and art without additional cost above regular academic tuition.
Academy and seventh and eighth grades in connection.